

# **The Evil Plots, Deceptions and Beliefs of the Raafidah, or "Shee'ah" or "Hoothiyyoon"**

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### The Evil Plots, Deceptions and Beliefs of the Raafidah, or "Shee'ah" or "Hoothiyyoon"

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Verily all praise is for Allaah, we thank Him and seek His Help and Forgiveness. We seek refuge in Him from the evils of our own selves and from the evil consequences of our bad deeds. Whomever Allaah guides, no one can lead him astray; and whomever He leads astray, there is no guide for him. I testify that no deity is worshipped in truth except Allaah Alone, without any partners; and I testify that Muhammad is His slave and Messenger.

To proceed:

#### Introduction

Allaah, Subhanahu wa Ta'aala, said (what means): **And I (Allaah) created not the jinns and humans except they should worship Me (Alone).** (Adh-Dhariyat, ayah 56) This is the purpose of our creation, to single out Allaah with all acts of worship.

Allaah, Subhanahu wa Ta'aala, said (what means): **Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.** (An-Nisa, ayah 48) The one who refuses to single out Allaah with worship will never be forgiven on the Day of Judgement, and he will abide in the hellfire forever. Allaah, Subhanahu wa Ta'aala, said (what means): **Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhaalimoon (polytheists and wrong-doers) there are no helpers.** (Al-Ma'idah, ayah 72)

Allaah, Subhanahu wa Ta'aala, said (what means): **Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allaah - to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He (Allaah). It is He Who gives life and causes death. So believe in Allaah and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allaah and His Words, and follow him so that you may be guided."** (Al-A'raf, ayah 158) And Allaah has commanded us to worship Him alone without partners or intermediaries, and has commanded us to take His slave and Messenger Muhammad (salallaahu 'alayhi wa sallam) as our example of how to believe, how to worship Allaah, and how to deal with the creation, and what methodology to traverse.

Allaah, Subhanahu wa Ta'aala, said (what means): **In the Name of Allaah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allaah, the Lord of the 'Alameen (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as the Jews and those who imitate them), nor of those who went astray (such as the Christians and those who imitate them).** (Al-Faatihah, ayat 1-7)

Those who follow Prophet Muhammad (salallaahu 'alayhi wa sallam) and his companions will be guided, and those who refuse - either due to not acting upon the correct knowledge they have, or due to worshipping upon ignorance - will have incurred Allaah's anger and gone astray.

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **"The Hour will not be established until a group from my Ummah will follow the mushriks, and large groups of my Ummah will worship idols."** [Authentic: Part of a hadeeth which was related by Abu Daawood (no.4252), Ibn Maajah (no.4000) and al-Haakim (4/448-449) who declared it 'Saheeh,' and adh-Dhahabee agreed. Refer to Tahdheerus-Saajid (p.139) of Shaikh al-Albaanee.]

So we should beware of worshipping others besides Allaah and beware of those who do so, and not answer their call to the hellfire, and beware of their plots and deceptions.

Allaah said (what means):...**Those (Al-Mushrikoon) invite you to the Fire, but Allaah invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.** (Al-Baqarah, ayah 221) Following Allaah's ayaat and commands leads to Allaah's Mercy and pleasure and reward.

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **Surely, you will follow the ways of those nations who were before you, in everything as one arrow resembles another, (i.e. just like them), so much so that even if they entered a hole of a sand-lizard, you would enter it.** They said: O Allaah's Messenger! Do you mean the Jews and the Christians? He replied: **Whom else?** (Recorded by Imams Bukhaaree and Muslim)

Shaikh Saalih al-Fawzaan (hafidhahullaah) said, in his **Concise Commentary on the Book of Tawheed**: "The Prophet (salallaahu 'alayhi wa sallam) affirmed that his Muslim nation would blindly follow in the footsteps of the Jews and Christians..." In addition to Allaah's Messenger (salallaahu 'alayhi wa sallam) foretelling that people from this Ummah will blindly imitate the Jews and Christians - and it has occurred exactly as he foretold - we are also warned against imitating the Jews and Christians. So when you see those who have imitated the disbelievers, be warned of them and do not imitate them. **Stick to the ayat of Allaah and the Sunnah of His Messenger (salallaahu 'alayhi wa sallam).**

Imam Ahmad bin 'Amroo bin Abee 'Aasim said in "as-Sunnah" (2/476): We were informed by Aboo Bakr ibn Abee Shaybah who was informed from Wakee' from Shu'bah from Abee at-Tiyaah from Abee as-Suwaar al-'Adawee who said: 'Ali (radiallaahu 'anhu) said: **"A group of people will love me to the extent that they will enter the hellfire because of me, and there will be another group of people who will hate me to the point that they will enter the hellfire because of their hatred towards me."** [Imam Muqbil said: This narrative is saheeh based on the criteria of the two shaikhs - Bukhaaree and Muslim.]

It is important to avoid both extremes and remain balanced upon what Allaah revealed.

Allaah, Subhanahu wa Ta'aala, said (what means): **And those who came after them (the companions) say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'** (Al-Hashr, ayah 10)

### The Scholars' Refutations of the Raafidah's Plots and Deceptions and Lying

Ibn Taymeeyah (rahimahullaah) said, in Minhaaj us-Sunnah, about the Raafidah: **"It is not known by the Muslims and Muslim countries from any faction or sect who are worse in their lies, and their causing treachery and division and dissension, and helping the kufaar against the Muslims than this deviant sect (the Raafidah) - and they (the Raafidah) are worse than the Khawaarij."** Refuge in Allaah is taken from their evil!

And Abu Hafs ibn Shaheen narrated in a priceless book about the Sunnah, from Maalik ibn Maghool, who said: "Ash-Sha'bee said to me: **I warn you against these misguided ones, and the most evil of them are the Raafidah.** They do not enter into Islaam out of hope [of Allaah's mercy] and fear [of His punishment]. Rather, they do so out of hatred and transgression against the people of Islaam."

Shaikhul-Islaam Ibn Taymeeyah (rahimahullaah) mentioned in his Majmoo' al-Fataawa (4/435): "It was said to Imam Ahmad: "Who is the Raafidee?" He said: **'Those who insult Abaa Bakr and 'Umar. And by this they were named the Raafidah, for they rejected Zayd bin 'Ali when he gave allegiance to the two Khaleefahs Abaa Bakr and 'Umar, (so they rejected him) because of their hatred for them. And the one who hates them (i.e. Aboo Bakr and 'Umar) is a Raafidee.'** And they were named as the Raafidah because of their rejection of Abaa Bakr and 'Umar."

Ibn Taymeeyah then said: "And the foundation of rejection is from the hypocrites and

the heretics, for they (the Raafidah) followed the innovation of the heretic (and Raafidi founder 'Abdullaah Ibn Saba`."

Ibn Taymeeyah also said in volume 28 on page 483: **"And the people of knowledge have mentioned that the beginning of the Rafdh (rejection) is from the Heretic (Zindeeq) 'Abdullaah bin Saba`; for he manifested Islaam and - while he hid his Judaism - he sought to cause corruption in Islaam just like Paul the Christian, who was a Jew who caused corruption in the religion of the Christians."**

And this is the reason why there are an alarming and staggering amount of similarities between the Raafidah and the Jews: in their vile beliefs, in their astray methodologies, in their extremism, in their filthy characters, in their ill manners, in their treacherous dealings, in their ignorant manner of worship, their lying and deception, and their failure to act upon the truth which they know.

Shaikh Saaleh al Fawzaan (hafidhahullaah) said: "In reality, they (the Raafidah) are actually from the JEWS; they manifested Islaam, but acts of disbelief appeared from them. And, at the end, their rulers actually claimed uloohiyyah (divinity), such as Al-Haakim al-Ubaydi." [1]

Shaikh Muhammad bin Ibraaheem (rahimahullaah) said: "The trusted scholars of the ummah have never ceased to (rightfully) revile them (the Raafidah) in their deen and their genealogy, and they mention that they are from the offspring of the **Magians or the Jews.**" [2]

So the foundation of the Raafidee belief is found in this man, their founder 'Abdullaah bin Saba`.

Shaikh al-'Uthaimeen (rahimahullaah) said: "The Raafidah. They are the ones who went beyond the due limits with regards to Ahl al-Bayt [the members of the Prophet's extended Muslim family] and declared the Companions other than them to be 'kuffaar' or to be 'people of fisq' (evil and sin). And they are of many sects – so from them are the (most) extreme ones who claim that 'Ali was a deity. And from them are those who are less than that. And their innovation first manifested itself in the caliphate of 'Ali ibn Abi Taalib when 'Abdullaah ibn Saba` said to him: *You are the one*

*worthy of worship*. So 'Ali radiallaahu 'anhu commanded that they be burned, and their leader 'Abdullaah ibn Saba` fled to the cities." [3]

Abu Ya'laa (rahimahullaah) reported in his musnad from Al-Jalaas who said, I heard 'Ali (radiallaahu 'anhu) saying to 'Abdullaah bin Saba`, **'Indeed there will be thirty liars at the approach of the Hour, and you are one of them.'**

Imam 'Ali bin al-Hussayn was against those who were extravagant in their love for Ahl al-Bayt. He would say: **"O People, love us for the sake of Islaam; otherwise your love for us will become a liability."** And in another narration: **"By Allaah, you will continue to speak concerning us until you will hate us openly in front of the people."** [4]

So the Raafidah (which means rejecters) were given their name because they rejected Zayd - the great grandson of 'Ali ibn Abi Taalib (radiallaahu 'anhu). Instead, as Shaikh al-'Uthaimeen (rahimahulalah) explained: "they call themselves '*Shee'ah*' because they claim they are *making tashayyu'* (*taking sides*) with Ahl al-Bayt, and seeking to *support them*, and *calling for their right with regards to the Imaamate being returned (to them)*."

As student of knowledge Hassan as-Somali (hafidhahullaah) said, 'Abdullaah ibn Saba` "accepted" Islaam out of hypocrisy, with the intention to destroy Islaam, and corrupt Islaam with the doctrine of the Jews. Saba` was able to deceive some new, ignorant Muslims from amongst the bedouins, and coat his falsehood and his hatred for Islaam and the Muslims by falsely claiming "love" for Ahl al-Bayt. [5] As for corrupting Islaam, Saba` failed, due to Allaah promising to preserve His religion: **Verily We: It is We Who have sent down the Dhikr (i.e. the Qur`an) and surely, We will guard it (from corruption).** (Al-Hijr, ayah 9) [6]

However, their claim is a lie and a proof against them: they asked Zayd to reject Abu Bakr and 'Umar (radiallaahu 'anhum), and Zayd - of course - rejected their invitation to reject the two greatest Sahaabah of the Messenger of Allaah (salallaahu 'alaihi wa sallam). So these people then infamously said to Zayd: "In that case, *narfuduka* (we reject you)," and from this root word *Rafada* comes the word Raafidah.

Shaikh Muqbil (rahimahullaah) said: "And know that the Raafidah were not named Raafidah except from the time they rejected Zaid bin 'Ali. However the path of the Raafidah is that of their predecessor 'Abdullaah bin Saba` and those who proceeded



upon his path of deafness, dumbness and blindness, of those who do not possess understanding." [7]

So these people rejected Zayd ibn 'Ali ibn al-Hussayn ibn 'Ali ibn Abi Talib who was from the Imams of Ahl al-Bayt, yet their opening claim is they "support" Ahl al-Bayt and "call for their rights." Furthermore, the Raafidah killed al-Hussayn, and Zain al-'Abideen. And the Raafidah of al-Kufah harmed, grieved and killed members of Ahl al-Bayt, even boasting that they killed 'Ali and his offspring. [8]

The Raafidah of Kufah wrote to al-Hussayn whilst he was in Makkah asking him to come to them to lead them, promising that they would render him obedience. Although al-Hussayn was advised against this by the senior companions - such as Ibn 'Abbaas, Ibn 'Umar, Ibn al-Zubayr, Jaabir bin 'Abdullaah, Abu Sa'eed al-Khudree, 'Abdullaah bin 'Amr bin al-'Aas - al-Hussayn left for Kuffah. Al-Hussayn's brother Muhammad bin al-Hanafiyah also advised against this, saying, "O my brother, you already know the treachery of the people of Kufah towards your father and brother. And I fear that your affair will be the same as that of he who has already passed."

Shortly before his murder, al-Hussayn gathered those with him and his household, and delivered a sermon at Karbalah, and within it he reviled the Raafidah, calling them "taaghoots," "throwers of the Book behind their backs," "criminals," "extinguishers of the Sunan," "killers of the children of the Prophets," "whose bellies are filled with haraam," and so on. [9]

Reported by at-Tirmidhee on the authority of Hudhaifa ibn al-Yamaan (radiallaahu 'anhu): The Prophet (salallaahu 'alayhi wa sallam) said: **Indeed, an angel has descended to the earth that has never been sent before, and he sought the Permission of Allaah Tabarak wa Ta'aala to send the salaam upon me and to give me the glad tidings that Faatima (his daughter) is the best of the women of Paradise and that al-Hassan and al-Hussayn are the best of the youth of Paradise.**

So the Prophet was given the glad tidings of Paradise for his daughter and two grandchildren (radiallaahu Ta'aala 'anhum).

And he (salallaahu 'alayhi wa sallam) said in another hadeeth while crying: **Jibreel came to me and informed me that my Ummah will kill this son of mine**

(meaning al-Hussayn bin 'Ali). So the people asked, "This one (Hussayn)?" And he (salallaahu 'alayhi wa sallam) said: **Na'am (Yes)! And he gave me some of the red dirt from the place where he would be murdered.** (Declared 'Hasan' by Al-Albaanee)

The sayings of Ahl al-Bayt to the Raafidah of Kufah, "You wail and cry over us, yet you are the ones who killed us" exposes the fraud, scam and sham that underlies the deen of the Raafidah. Alongside (killing) Hussayn, the Raafidah (qaatalahumullaah) also killed Abu Bakr bin 'Ali, 'Umar bin 'Ali, 'Uthman bin 'Ali, and also Ali's grandsons through al-Hasan, Abu Bakr bin al-Hasan bin 'Ali and 'Umar bin al-Hasan bin 'Ali. Note: **Have you just noticed the names of those killed from Ahl al-Bayt who were with al-Hussayn?! Then you will understand why the lying Raafidah never mention their names when they tell their story of Karbala from the pulpit to an ignorant Raafidee audience! This is because the common Raafidah will realize that Ahl al-Bayt loved the three caliphs so much they named their own children with their names!** [10]

In truth, the Raafidah are liars, and their 'aqeedah is filthy - fraught with kufr - such that the majority of the scholars have generally declared the Raafidah kufaar and hypocrites.[11] Additionally, loving Ahlul-Bayt is already legislated, from what Allaah revealed to His final Messenger, Muhammad (salallaahu 'alayhi wa sallam). Read, if you wish a handful from amongst the many proofs:

It was narrated that Zayd ibn Arqam (radiallaahu 'anhu) said: The Messenger of Allaah (salallaahu 'alayhi wa sallam) stood and addressed us at a watering place called Khumm, between Makkah and Madeenah. He praised and glorified Allaah, and he exhorted and reminded us, then he said: **"O people, I am only human, and soon the messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allaah in which is guidance and light. Follow the Book of Allaah and hold fast to it."** And he encouraged us to adhere to the Book of Allaah, then he said: **"And the people of my household, I remind you of Allaah with regard to the people of my household, I remind you of Allaah with regard to the people of my household, I remind you of Allaah with regard to the people of my household."** [Muslim (2408)]

And in another hadeeth, he said at the end of it: **"...I remind you (of your duties) to**

**the members of my family."** He (Hussayn) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqeel and the offspring of 'Aqeel, and the offspring of Ja'far and the offspring of 'Abbaas. Hussayn said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes." [Muslim]

'Aa'ishah (radiallaahu 'anha) narrated: ...Abu Bakr then spoke saying, **"By Allaah in Whose Hands my life is. I love to do good to the relatives of Allaah's Messenger rather than to my own relatives."** Abu Bakr added: **Look at Muhammad (salallaahu 'alayhi wa sallam) through his family (i.e. if you are no good to his family, you are not good to him).** [Muslim]

Al-Miswar bin Makhrama (radiallaahu 'anhu) narrated: Allaah's Messenger (sallaahu 'alayhi wa sallam) said: **Fatima is a part of me, and he who makes her angry, makes me angry.** [Bukhaaree]

Anas bin Malik (radiallaahu 'anhu) reported Allaah's Messenger (sallallaahu 'alayhi wa sallam) as saying: **The excellence of 'Aa'isha over women is like the excellence of Tharid over all other foods.** [Muslim]

And, furthermore, from the narrations of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) that the sahaabah (radiallaahu 'anhum) transmitted to the entire Ummah, all the Muslims ask Allaah to send His praises and blessings upon Ahl al-Bayt in every salat with these words known as the Abrahamic Salaat that the Prophet taught his companions to say before making the two tasleems: **Allaahumma sallee 'alaa Muhammadin wa 'alaa Aali Muhammadin** kamaa salayta 'alaa Ibraheema wa 'alaa Aali Ibraheem, Innaka Hameedun Majeed. **Allaahumma baarik 'alaa Muhammadin wa 'alaa Aali Muhammadin** kamaa baarakta 'alaa Ibraheema wa 'alaa Aali Ibraheem, Innaka Hameedun Majeed. (Which means: O Allaah, send your praises (mercy) upon Muhammad and **the family of Muhammad** as You sent praises upon Ibraheem and the family of Ibraheem. Verily, You are Most Praiseworthy, Most Glorified. O Allaah, send your blessings upon Muhammad and **the family of Muhammad** as you sent blessings upon Ibraheem and the family of Ibraheem. Verily, You are Most Praiseworthy, Most Glorified.)

So why would one have to leave Islaam to do something that is already in Islaam? The one with intellect and the one whom Allaah guides to value the truth will see that this call of the Raafidah ("Shee'ah") is a deceptional invitation to the hellfire.

After showing how the Raafidah went to extremes regarding 'Ali - some of them worshipping him and others even claiming Lordship for him - and went to extremes regarding others from Ahl al-Bayt, and then how the Khawaarij go to the opposite extreme, making takfeer of 'Ali and other companions, Shaikh al-'Uthaimeen, in his sharh of **Al-'Aqeedah al-Wasitiyah** of Ibn Taymeeyah (rahimahullaah), then said:

"But as for Ahlus-Sunnah wal Jama'ah, they are the Wasat between these two sects. They (Ahlus-Sunnah wal Jama'ah) say: **We recognize the status of Ahl al-Bayt, and agree that they have two rights upon us: (1) the rights of Islaam and Eeman, as well as (2) the right of kinship of the Messenger of Allaah (salallaahu 'alayhi wa sallam). And they say: the kinship of the Messenger of Allaah (salallaahu 'alayhi wa sallam) demands a right from us, and its right upon us is to recognize their status and to not exaggerate in that.**

Regarding the rest of the companions of the Messenger of Allaah (salallaahu 'alayhi wa sallam), they say: they have the right to esteem from us, and to seek the pleasure of Allaah for them, and that we say, as said by Allaah, Ta'aala:

**And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'** (Al-Hashr, ayah 10)

We will never have enmity for anyone among them; neither from Ahl al-Bayt nor from the others. Thus, we give each of them his due right and, by that, they (Ahlus-Sunnah wal Jama'ah) become Wasat between the negligent and the extremists."

Allaah said (what means): **And verily this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Muttaqoon (pious).** (Al-An'aam, ayah 153)

'Abdullaah ibn Mas'ood (radiallaahu 'anhu) said: The Messenger of Allaah (salallaahu

'alaihi wa sallam) drew a line with his hand (in the sand) and said: **'This is Allaah's path, leading straight.'** He then drew lines to the right and left of that line and said, **'These are the other paths, on each path there is a devil who calls to it.'** He then recited (Allaah's statement): **And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.** (Al-An'aam, ayah 153)." (Ahmad and Al-Hakim)

A man asked Ibn Mas'ood, "What is As-Sirat Al-Mustaqim (The Straight Path)?" Ibn Mas'ood replied, **"Muhammad left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path will end up in Paradise."** Ibn Mas'ood then recited the ayah: **And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.** (Al-An'aam, ayah 153) (Recorded by Ibn Jarir)

Mujaahid said: **"As-Subul (the paths) means the innovations and the doubtful matters."**

Jamaal ibn Furayhaan al-Haarithe (hafidhahullaah) said: "So whoever deviates from this straight path will become a follower of his own opinion and whatever his soul desires. [Allaah said:] **...And who is more astray than one who follows his own lusts, without guidance from Allaah? Verily! Allaah guides not the people who are Dhaalimoon (wrong-doers, disobedient to Allaah, and polytheists).** (Al-Qasas, ayah 50) And this is the condition of people of bid'ah, who oppose the Book and the Sunnah. Since, they do not follow anything but speculation." [12]

This lying of the Raafidah shows that they know they are upon falsehood and in opposition to the truth. All of this is done as a plot against Islaam and the Muslims, in imitation of their evil founder 'Abdullaah ibn Saba`.

Likewise, there is a specific off-shoot of the Raafidah known as the Zaydiyyah, ascribing themselves to Zayd even though Zayd rejected them, and they rejected him, as already detailed above. There is also a Raafidee group known as the Ja'fariyah, who ascribe themselves to Ja'far as-Saadiq ibn Muhammad al Baaqir ibn 'Ali ibn al-Hussayn. However, they don't follow him, and he was free of them.

The scholars, such as Shaikh Saalih al-Fawzaan (rahimahullaah), have clarified that this is a false ascription, and this ascription is only by name.

Shaikh al-Fawzaan said: **"Ja'far (rahimahullaah) had nothing to do with the sect known as the Ja'fariyyah because he was from the scholars of Ahlus-Sunnah and from the scholars of the Salaf (predecessors). So the Ja'fariyyah do not follow this man, despite ascribing themselves to him; rather their books are filled with lies upon him."** [13]

When the Raafidah complained to Ja'far about the heaviness of the word *Raafidah* that Ahlus-Sunnah placed on them, Ja'far (rahimahullaah) said: **"No by Allaah, they did not label you with this, but Allaah labelled you with it."** [14]

Shaikh al-'Uthaimeen (rahimahullaah) said in his sharh of al-'Aqeedah al-Wasitiyyah: **"With their (the Raafidah's hearts), they hate and abhor the companions except those whom they chose as a means to achieve their ideas, and about whom they exaggerate, and those are Ahl al-Bayt."**

The Raafidah claim love for 'Ali and Ahl al-Bayt (radiallaahu 'anhum), but curse and slander the wives of the Prophet, and are not upon what 'Ali and the wives of the Prophet were upon from 'aqeedah (belief) and manhaj (methodology) - singling out Allaah with all worship, and following the Sunnah of Allaah's Messenger - and worship and character. It's a false and deceptive ascription, like that of the Christians to 'Eesa ibnu Mariam ('alayhi salaam) and like that of the Jews to Moosa ('alayhi salaam), and like that of the Arab idol-worshippers to Ibraheem ('alayhi salaam).

Shaikh Muqbil (rahimahullaah) said: "Ali, Hassan, Hussayn Muhammad bin Hanafiyyah, 'Ali bin Hussayn, Hassan bin Hassan, Muhammad bin 'Ali bin Hussayn, Ja'far bin Muhammad, Zaid bin 'Ali, and those who follow their path (rahimahumullaah) from Ahlul Bayt free themselves from these falsehoods and its people." [15]

Ibn Taymeeyah said concerning the Raafidah's fabricated ascription to Ahl al-Bayt: **"There is no doubt that they are in agreement upon opposition to the Ijmaa' of the Prophetic Genealogy, alongside opposition to the Ijmaa' of the companions. And within the Prophetic Genealogy, there was not to be found**



from Banu Haashim - in the time of the Prophet and that of Abu Bakr and 'Umar - one who would speak with the Imaamate of the Twelvers, nor with the infallibility of anyone after the Prophet, nor with the disbelief of the (first) three Caliphs. In fact, nor anyone who would even revile their leadership, nor one who would reject the Attributes (of Allaah), nor anyone who would disbelieve in al-Qadr." [16]

Al-Haafidh Abee Na'eem al-AsbaHaanee (rahimahullaah) said: "...The Raafidah have no loyalty to 'Ali except that it includes disavowal from the two companions of the Prophet - Abu Bakr and 'Umar. Likewise, (the disavowal for) the rest of the companions except a number of them *'who did not apostate from Islaam,'* according to their belief." [17]

So in truth, the Raafidah have no loyalty to 'Ali, since 'Ali loved Abu Bakr and 'Umar, gave bay'ah to them, supported them, fought Jihaad alongside them, defended them and even named his offspring after them. **Alongside this, 'Ali hated the Raafidah, refuted them, and killed them. Is this not sufficient proof against their falsehood, and a clear-cut refutation of them?**

And likewise, all the off-shoots of the Raafidah - the most extreme of them being the Ithnaa 'Asharah (Twelvers) - come with false claims and lies, and conceal their bid'ah and kufr with an act they boastingly call *Taqqiyyah*[18] (lying to cover up their falsehood, hidden deception, secrecy, concealment of the truth, pretense, dissimulation). They even declare Taqqiyyah a pillar of *their* religion, even saying it is "*nine-tenth of their religion*" - whereas the Messenger of Allaah (salallaahu 'alaihi wa sallam) said, "**He who deceives is not of me.**" (Muslim) In fact, the only time deception is allowed is during war against the enemy - to conceal one's preparation and intent - as is explained in another hadeeth.

The Raafidah are divided into 40 sects. Off-shoots of the Raafidah include but are not limited to the following: **Imaamiyyah, Zaydiyyah, Kaysaaniyyah, Ismaa'eeliyyah, Ithnaa 'Ashariyyah, Nusayriyyah, Musta'liyyah [Bohrahs], Nizaariyyah [Agha Khanis], Druze, Faatimiyah, Kaaramitah.**

Shaikh Saalih al-Fawzaan (hafidhahullaah) said concerning this division: "In this is a lesson for Ahlus-Sunnah. Every individual who abandons the *haqq* (truth), then these

individuals will continue to differ and divide and separate. There are three reasons/causes that bring about separation and division:

- 1- Abandoning the truth
- 2- *Hasad* - having envy (wanting that the blessings that Allaah has blessed upon a servant to be removed from that servant - regardless if you want that blessing for yourself or not)
- 3- *al-Baghee*, transgressing the rights of one another

Rest assured that the more the Muslims abandon the truth, envy one another, and transgress the rights of one another (verbally, physically, or otherwise, transgressing the rights of their wealth or their honor, entering into lying and backbiting and tale-carrying, and deception), the more division we will be seeing. This is the end result of it.

Allaah said (what means): **So if they believe in the like of that which you (Prophet and his companions) believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allaah will suffice you against them. And He is the All-Hearer, the All-Knower.** (Al-Baqarah, ayah 137)

(Meaning if your 'aqeedah - belief - is like the 'aqeedah - belief - of the companions, then you will be rightly guided.) So whoever leaves the truth will be afflicted with *baatil* (falsehood) and *zaigh* (deviancy), and *tafarruk* (separation and division). There's no end to this once this door is open. Rather the end of this is loss, and refuge in Allaah is taken!" [19]

The following are some of the statements of the Salaf (the first three generations) and those who followed them in declaring the Raafidah to be kufaar.

First, here is the aforementioned statement of 'Ali ibn Abi Talib (radiallaahu 'anhu): **"A group of people will love me to the extent that they will enter the hellfire because of me, and there will be another group of people who will hate me to the point that they will enter the hellfire because of their hatred towards me."**

So 'Ali (radiallaahu 'anhu) not only rejected the exaggeration and extremism of the



Raafidah, but refuted it and severely warned against it.

## The Scholars on the Kufr of the Raafidah

Imam Malik ibn Anas (rahimahullaah) said: "The one who reviles the Companions of the Messenger of Allaah (salallaahu 'alayhi wa sallam) **does not have any share in Islaam.**"

And the proof he used was Allaah's statement: **Muhammad is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tauraat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers **that He may enrage the disbelievers with them.** Allaah has promised those among them who believe (in Tawheed, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).** (Al-Fath, ayah 29)

Imams Ibn Katheer and Al-Qurtubee (rahimahumullaah) agreed with Imam Malik's statement, and praised it.

Imam Ahmad (rahimahullaah) said: "Whosoever reviles the Companions of the Prophet (salallaahu 'alayhi wa sallam), then **we do not believe he is safe from having rejected the religion.**" And in another statement, he said: "...**And the Raafidah do not have anything to do with Islaam.**" And Ibn 'Abdul-Qawee (rahimahullaah) said: "And Imam Ahmad used to declare disbelievers all those who freed themselves from them (the companions), and who reviled 'Aa'ishah (mother of the believers, radiallaahu 'anha), and accused her of that which she was free from. And he used to recite [as proof, Allaah's statement]: **Allaah forbids you from it and warns you not to repeat the like of it forever, if you are believers.** (An-Nur, ayah 17)"

Anas bin Malik (radiallaahu 'anhu) reported Allaah's Messenger (sallallaahu 'alayhi wa sallam) as saying: **The excellence of 'Aa'isha over women is like the excellence of Tharid over all other foods.** [Muslim]

And 'A'ishah (radiallaahu 'anha) is from Ahlul-Bayt!

Imam al-Bukhaaree (rahimahullaah) said: **"I do not give any consideration to praying behind a Jahmee and a Raafidee, nor praying behind a Jew and a Christian. They are not to be greeted, nor are they to be visited, nor are they to be married, nor is their testimony to be accepted, nor are their sacrifices to be eaten."**

Imam Al-Bukhaaree also said: 'Abdur-Rahman ibn Mahdee said: **"They are two separate religions: the Jahmiyyah and the Raafidah."**

Shaikh Hammad al-Ansaaree (rahimahullaah) said: **"The Raafidah, they are the Hypocrites of this Ummah."** [20]

**Question:** Should the Raafidah be judged with Kufr, or is there more detail to the issue?

**Shaikh Ahmad an-Najmee (rahimahullaah) said: "The Raafidah are kufaar.** Those who curse Abu Bakr and 'Umar and curse the rest of the sahaabah, they are kufaar. Keeping in mind that they have extremely bad 'aqaa'id (beliefs). Even if all they were to do was accuse 'A'ishah of fornication - and Allaah's refuge is taken - after Allaah had freed her of such accusations. Na'am." [21]

Shaikh Saalih al-Fawzaan (hafidhahullaah) was asked a similar question, with an addition: ...Are they all considered disbelievers, or do they require detail explanation (for their kufr), and what is the ruling on their slaughtering (eating from the meat they slaughter)?

Shaikh Saalih al-Fawzaan said: **"In any case, those who slander the companions and do not free 'Aa'ishah from what Allaah freed her, from accusations, then they are disbelievers. So do not eat (the meat of) their slaughtering."** [22]

In the well-known '**Aqeedah of the two Raazee Imams**, Imam Abu Zur'ah (d.264 H) and Imam Abu Haatim (d.277 H) - rahimahumullaah - said: "**As for the Raafidah, they have rejected al-Islam.**" [23]

Aboo Haamid al-Isfaraayeneeh (rahimahullaah) cited a number of the Raafidah's beliefs, then he ruled upon them with his statement: "**And in such a condition, they are not upon anything from the religion. And there is nothing to increase upon this type of disbelief, since there is nothing left for it from the Religion.**"

### **The Raafidah's Wicked Enmity For Islaam and the Muslims**

After the Raafidah (Hoothiyyoon) recently attacked Ahlus-Sunnah in Yemen, Shaikh Muhammad bin Hadee al-Madkhalee (hafidhahullaah) said: "They are the enemies of Ahlus-Sunnah in every place and every time. And this is not strange coming from them, because for certainty, no calamity has befallen Islaam or the Muslims except that the Raafidah assisted and joined forces with the enemies of Islaam against the Muslims; and this is well known throughout history..."

[Shaikh Zayd bin Hadee al-Madkhalee (hafidhahullaah) said: "**These present day Hoothiyyoon are nothing else but Rawaafid and khawaarij. They are a combination of two destructive sects.**" [24]]

Shaikh Muhammad bin Hadee al-Madkhalee said: "Ahlus-Sunnah encountered no misfortune except that the Rawaafid had some type of hand in it. The fall of the 'Abbaasee Dynasty was at their hands. And that which befell the Islamic nations from inequities, they [the Rawaafid] had a major hand in bringing that about. And we ask Allaah for safety and security." [25]

Shaikh Rabee' bin Hadee al-Madkhalee (hafidhahullaah) said: "**The Struggle between Ahlus-Sunnah in Dammaaj and the Rawaafid is one between Islaam and Kufr.**" And Shaikh 'Ubaid bin 'Abdillaah al-Jaabiri (hafidhahullaah) said: "**The Rawaafid will not be pleased except with sheddding the blood of Ahlus-Sunnah.**" [26]

In advising Ahlus-Sunnah in Yemen regarding the Rawaafid, Shaikh Muhammad bin

Hadee advised: "...My advice to our brothers - Ahlus-Sunnah in Yemen, in general - is that they rally together and unite in their stance in the face of (against) these Rawaafid - the enemies of Allaah and the enemies of His Messenger (salallaahu 'alayhi wa sallam), the enemies of this correct religion. This is what I advise them with.

And that is done by clarifying the way of the people of haqq (truth), and spreading it amongst the people, and by **exposing that which the Rawaafid are upon from that corrupt path, clarifying it to the people, making evident its disgraceful points, laying it bare and making it clear to the people until they know the evil of the Rawaafid.**

This is what is befitting, and it is also obligatory upon them that they strive hard in spreading the correct da'wah, and spreading the Sunnah, and giving victory to the Sunnah..."

**The vile and filthy Raafidah (Shee'ah) 'Aqeedah**

From the vile and filthy Raafidah (Shee'ah) 'aqeedah are the following disgraceful points, many of which are Kufr individually - by themselves - let alone combined with the others:

1- Declaring 'Ali (radiallaahu 'anhu) to be Allaah, claiming he is deserving of worship, and attributing to 'Ali Lordship. Specifically, the off-shoots of the Raafidah known as Nusayree and 'Alawi say 'Ali is Allaah. [**This is Kufr, Aoodhubillah!**]

While 'Ali ibn Abi Talib (radiallaahu 'anhu) was giving a khutbah, 'Abdullaah bin Saba` interrupted the khutbah, and said to 'Ali, '*you are; you are.*' So 'Ali (radiallaahu 'anhu) said to Ibn Saba`, "Woe be to you. Who am I? Then Ibn Saba` responded, "*You are Allaah; you are Allaah.*" [**Aoodhubillah!**]

While teaching **The Introduction of Ibn Abee Dawoud's al Haa'iyaaah** by Shaykh Saalih al Fawzaan, student Abu Khadeejah said: "'Ali executed them. Why? Because their bid'ah had reached the level of apostasy. Because they said to 'Ali, "*anta, anta (you are [Allaah]; you are).*" This is what they said to 'Ali. The hadeeth is in Bukhaaree. And 'Ali dug a trench, put them in the trench and burned them alive. Even as they were being burned, they said, "*Indeed, now we know that you are Allaah, because you are burning us*

*with the fire, and only Allaah burns with the fire.*" So (companion) 'Abdullaah ibn 'Abbaas (radiallaahu 'anhummaa) said: I wish that 'Ali had not burned them with the fire. For indeed, I heard the Messenger of Allaah (salallaahu 'alayhi wa sallam) say: **The punishment with the fire is only the right of Allaah.** So it is not permissible to burn with the fire, and 'Ali did not know, of course, of this hadeeth at that time..."

Ikrimah narrated: 'Ali burned some people, and this news reached Ibn 'Abbaas, who said, "Had I been in his place, I would not have burned them, as the Prophet (salallaahu 'alayhi wa sallam) said: **Don't punish (anybody) with Allaah's Punishment.** No doubt, I would have killed them, for the Prophet (salallaahu 'alayhi wa sallam) said: **If somebody (a Muslim) discards his religion, kill him.**" [Bukhaaree; Book of Jihaad]

Shaikh 'Ali ibn Yahya al-Haddaadee (hafidhahullaah) said: "The *Raafidah* deviated far astray in the sphere of *Tawheed ar-Ruboobiyyah* (Oneness of Allaah's Lordship) even though it is the *Tawheed* which all of the previous nations confirmed. What clarifies that is that we, Ahlus-Sunnah, believe that Allaah the Exalted, alone is the Creator and that He alone is the Controller of the Affairs of the whole universe, as Allaah the Exalted said:

**All the Praise is for Allaah, Lord of everything that exists.** (al-Faatihah, ayah 2)

And as He, the Exalted, said: **He manages and regulates every affair...** (as-Sajdah, ayah 5)

And He, the Exalted, said: **Say (O Muhammad): "O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your hand is the good. Verily, You are Able to do all things.** (Aali 'Imraan, ayah 26)

And Allaah said concerning the polytheists of old: **Say: "Whose is the earth and whosoever is therein, if you know?" They will say: "It is Allaah's." Say: "Will you not then remember?" Say: "Who is the Lord of the seven heavens and the Lord of the Great Throne?" They will say: "Allaah." Say: "Will you not then fear Allaah?" Say: "In Whose Hand is the sovereignty of everything; He protects while against Him there is no protector, if you know?" They will say:**

**"(All that belongs) to Allaah." Say: "How then are you deluded away from the truth?"** (Al-Mu'minoon, ayat 84-89)

In spite of this, we find within the beliefs of the Raafidah, ascription of the dominion and regulation of affairs to some of the creation, such as 'Ali ibn Abi Taalib (radiallaahu 'anhu). ...

It is correct that we should ask the Raafidah: If the Imams are as you claim, that they have *free disposal in the matter of the creation to the point that the molecules are under their will and subjected to their command*, then why do they fear death? And why do they hide from their enemies? And why do their enemies rule over them oppressively? Why then are they imprisoned and killed!!??

'Ali (radiallaahu 'anhu) died as a result of murder. The hidden Imam whom they await, nothing prevents him from coming out, according to their suppositions, except fear of being killed. So what about this contradiction which it is not possible for the intelligent person to believe!!?? And it is not possible, from another perspective, for the Raafidah to respond to it except by retracting from this lie, and repenting to Allaah from it and from the likes of these falsehoods." [27]

2- Calling upon (invoking) 'Ali and other members of Ahl al-Bayt such as al-Hassan, al-Hussayn, Nafisah, and directing other acts of worship to them. The Druze among them worship a man named 'al-Haakim.' [**This is Kufr, Aoodhubillah!**] Additionally, the Nusayriah speak with the trinity. [**This is Kufr, Aoodhubillah!**]

Allaah, Subhanahu wa Ta'aala, said (what means): **Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.** (An-Nisa, ayah 48)

Allaah said: **You (Alone) we worship, and You (Alone) we ask for help (for each and everything).** (Al-Fatihah, ayah 4)

**And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah.** (Al-Jinn, ayah 18)



And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islaamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islaamic Monotheism)] they will surely enter Hell in humiliation!" (Ghafir, ayah 60)

That is because Allaah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Baatil (falsehood) And verily, Allaah He is the Most High, the Most Great. (Al-Hajj, ayah 62)

...Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower. (Al-Baqarah, ayah 256)

Shaikh Abu 'Umar Usaamah Al-Uthaybee (hafidhahullaah) said: "**The Nusayriah are disbelievers and heretics. They believe or speak with the trinity. The trinity of the Nusayriah are (the Arabic letters) 'Ayn meaning 'Ali, Meem meaning Muhammad (salallaahu 'alayhi wa sallam) and Seen meaning Salmaan Al-Faarisee. [They say:] ' 'Ali is the Ilah, Muhammad is the means of approach, and Salmaan is the shelter.'**

**And from the amazing affairs of these Nusayriah is that when a person dies, they would dislocate his left hand. And why is this? So that he will not receive his book of deeds with his left hand, and will instead receive it with his right hand."** [28]

Say not: "Three (trinity)!" Cease! (it is) better for you. For Allaah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allaah is All-Sufficient as a Disposer of affairs. (An-Nisa, ayah 171)

Surely, disbelievers are those who said: "Allaah is the third of the three (in a trinity)." But there is no ilah (god) (none who has the right to be worshipped)

but One Ilah (God -Allaah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. (Al-Ma'idah, ayah 73)

The Prophet (salallaahu 'alayhi wa sallam) said: **Du'aa is worship.** [Abu Daawood, at-Tirmidhee and others, authenticated by Shaikh al-Albaanee in Saheeh al-Adab al-Mufrad 1757] And the Prophet (salallaahu 'alayhi wa sallam) used to say to his people: **O my people, say 'La illaha il-Allaah' (none has the right to be worshipped in truth except Allaah), and you'll be successful.**

And Allaah said: **And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allaah has promised to those who disbelieve, and worst indeed is that destination!**

**"O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allaah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.**

**They have not estimated Allaah His Rightful Estimate; Verily, Allaah is All-Strong, All-Mighty.** (Al-Hajj, ayat 72-74)

Dr. Saleh-as-Saleh (rahimahullaah) said: "'Abdullaah ibn Saba` brought them the concept of the Uloohiyah of 'Ali." [29]

Imam Muqbil bin Haadee Al-Waadi'ee (rahimahullaah) said: "So you say to the Raafidah: Indeed, it is shirk to call upon other than Allaah in seeking benefit and in seeking protection from harm in a matter which none can (fulfill) except Allaah. It is not permissible to call upon 'Ali ibn Abi Taalib or other than him amongst the dead (rahimahumullaah), because Allaah (The Most High) said:

**And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown**



your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything). O mankind! it is you who stand in need of Allaah, but Allaah is Rich (Free of all wants and needs), Worthy of all praise. (Faatir, ayat 13-14)

And He (The Most High) said: And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping. (al-Ahqaaf, ayat 5-6)

And He (The Most High) said: And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.) will not be successful. (Mu`minoona, ayah 117)

And if you say, 'Indeed others have joined the idol worshippers in this,' so I say, '**whoever joins them in this is similar to them.**'

Allaah said: And invoke not besides Allaah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Dhaalimoon (polytheists and wrong-doers). And if Allaah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful. (Yunus, ayat 106-107)

When you relate these verses and their likes to the (Rawaafid) and then say to them, 'Indeed, is it permissible to call upon the dead, and seek deliverance and rescue from them?' They (reply), '*you are a Wahbaabi; you hate the family of the Prophet (salallaahu 'alayhi wa sallam).*' This is the same with the extreme Soofees. When you say, 'indeed the awliyaa` can neither benefit nor harm,' they say, '*you hate the awliyaa`.*' Indeed, mighty is the word that comes out of the mouths of these two sects; they utter nothing but a lie." [30]

As Imam As-Sa'dee (rahimahullaah) said: "Allaah exclusively is the One Who bestows

blessings in addition to clearing afflictions, and granting good and removing evils and hardships." [31]

So Allaah alone - The Creator, The Lord, The Judge on the Day of Judgement - is to be singled out in each and every act of worship, such that du'aa is only directed to Allaah alone (no exceptions), and that salat is only directed to Allaah alone (no exceptions), sacrifice is only for Allaah alone (no exceptions), fasting is only directed to Allaah alone (no exceptions), reverence (awe) is only for Allaah alone (no exceptions), reliance is only on Allaah (no exceptions), Hope is only in Allaah (no exceptions), etc...

And this is the meaning of **La illaaha il-Allaah** (none has the right to be worshipped except Allaah alone), the kaalima that all of Allaah's Messengers called to:

Allaah said (what means): **And We have not sent before you any Messenger, except that We revealed to him that there is no deity worthy of worship except Me, so worship Me.** (Al-Anbiyya, ayah 25)

Allaah said (what means): **And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allaah (Alone), and avoid Taghoot (all false deities)..."** (An-Nahl, ayah 36)

And to single out Allaah with all our worship is the only reason why we were created, and our success on the Day of Judgement depends on our adherence to this. Allaah said (what means): **And I (Allaah) created not the jinns and humans except they should worship Me (Alone).** (Adh-Dhariyat, ayah 56)

On the authority of Mu'adh bin Jabal (radiallaahu 'anhu), who said: I was riding behind the Prophet on a donkey when he said to me: **Oh, Mu'aadh! Do you know what is the right of Allaah upon His slaves, and what is the right of the slaves upon Allaah?** I said: Allaah and His Messenger know best. He said: **The right of Allaah upon His slaves is that they worship Him, and do not associate anything with Him; and the right of the slaves upon Allaah is that those who do not associate anything with Him will not be punished.** [Bukhaaree (7/137)]  
From His bounty and benevolence, Allaah promises to reward His obedient slaves who worship none except Allaah.

Allaah, Subhanahu wa 'Ta'aala, said (what means): **Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhaalimoon (polytheists and wrong-doers) there are no helpers.** (Al-Ma'idah, ayah 72)

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**3-** Denying attributes of Allaah - as the Jahmiyyah, Mu'tazila, Kaaramiyah and Ash'areeyah do - and adhering to the bid'ah of the Mushabihah and Mujasimah. Shaikh Zayd al-Wasabee said the Raafidah deny all the Attributes of Allaah. And the Druze among them attribute Allaah's Names such as "The Creator" and "All-Knowing" to the one they worship besides Allaah. **[This is Kufr, Aoodhubillah!]**

So the Raafidah commit kufr in all three categories of Tawheed: ar-Roobubiyah, al-Uloohiyah, and al-Asma wa Sifaat! **[Aoodhubillah!]**

Shaikh Muhammad al-Imam Al-Jamee (rahimahullaah) said: All of the Raafidah are upon the 'aqeedah of the Mu'tazila regarding the Attributes of Allaah. The Mu'tazila negate all the Attributes of Allaah.

Nu'aym ibn Hammad (d. 228 H, rahimahullaah) said: "Whosoever makes tashbeeh (resemblance) of Allaah to His creation has committed kufr (disbelief), **and whosoever denies what Allaah has described Himself with has also committed kufr.** Indeed, all that Allaah has described Himself with, and what His Messenger (sallallaahu 'alayhi wa sallam) has described Him with, then there is no tashbeeh in it at all." [32]

As can be found in **Usool-us-Sunnah** of Imam Ahmad and its appendices (pp. 15-16), 'Abdullaah ibn Ahmad reported in **As-Sunnah** (no. 535): I heard Abu Ma'mar al-Hudhalee say: "Whoever claims that Allaah, the Mighty and Majestic, does not Speak, nor Hear, nor See, nor become Angry, nor be Pleased (and he mentioned some attributes), **then he is a disbeliever in Allaah, the Mighty and Majestic.** If you see him standing by a well, throw him into it. This is what I hold as my Religion before

Allaah, the Mighty and Majestic, since those people are disbelievers in Allaah, the Most High."

Allaah said: **And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.** (Al-A'raf, ayah 180)

As student Hassan as-Somali explained in a recent conference in Masjid An-Nabawiyah in Philadelphia, each of Allaah's Beautiful Names refer to an attribute of His.

For example, Allaah is **as-Sami'** (The All-Hearer) ----> and this refers to His attribute of Hearing, and His Hearing is complete and perfect. Allaah is **Al-Baseer** (The All-Seeing) ----> and this refers to His attribute of Seeing, and His Seeing is complete and perfect.

The Raafidah imitate the Mu'tazila in denying Allaah's attributes, such as His Hearing, His Seeing, and instead claim these attributes for their Imams. Allaah said: **There is nothing like unto Him, and He is the All-Hearer, the All-Seer.** (Ash-Shura, ayah 11)

Allaah said: **And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.** (Al-A'raf, ayah 180)

And they also deny the Ru'ya (believers seeing Allaah in Paradise).

Shaikh Muqbil (rahimahullaah) said: "...they (the Rawaafid) say, '*Indeed, these mahhaabiyyah speak about the Ru'yah (i.e. that the believers will see Allaah in the aakhirah), and that Allaah has a face and two hands*'... and other than that, of that which Ahlus-Sunnah speak with based upon the evidences in the Book and the Sunnah.

So we say: **Yes; yes indeed; we affirm what Allaah affirmed for Himself, and upon this we live, and upon it we will die, In shaa` Allaah. So die in your rage, for we have criticized your deviated views in our book (titled) 'Ir-shaad Dzawiy**

*al-Fitan Li-ib-aad Ghulaatul Rawaafid Minal Yemen,' and all praise be to Allaah.*" [33]

On the authority of Suhaib ar-Rumee (radiallaahu 'anhu): the Messenger of Allaah (salallaahu 'alaihi wa sallam) said: **When the people of Paradise enter Paradise, Allaah will say, 'Would you like something I can increase you with?' They will reply, 'Have you not whitened our faces? Have you not admitted us into Paradise and saved us from the Fire?' The Prophet then said: 'Then the veil will be lifted, and they will not have been given anything more beloved to them than seeing their Lord.** (Muslim)

Allaah said: **And to Allaah belong the east and the west, so wherever you turn yourselves or your faces there is the face of Allaah (and He is High above, over His Throne). Surely! Allaah is All-Sufficient for His creatures' needs, All-Knowing.** (Al-Baqarah, ayah 115)

Allaah said: **The Jews say: "Allaah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allaah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allaah extinguished it; and they (ever) strive to make mischief on earth. And Allaah does not like the Mufsidoon (mischiefmakers).** (Al-Ma'idah, ayah 64)

4- Having bad thoughts about Allaah, denying that He is All-Knowing, saying He "changes his view," denying certain ayat outright. [**This is Kufr, Aoodhubillah!**] Allaah said (what means): **And that He may punish the Munaafiqoon (hypocrites), men and women, and also the Mushrikoon men and women, who think evil thoughts about Allaah, for them is a disgraceful torment, and the Anger of Allaah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.** (Al-Fat-H, ayah 6)

'Abdullaah ibn 'Abbaas (radiallaahu 'anhumma) said: **"Whoever denies one letter of the Qur'an, he denies the whole of the Qur'an."**

Sadly, there are more examples of the Raafidah having bad thoughts of Allaah, mentioned throughout this brief refutation of their many false beliefs, statements, and actions. Allaahul Musta'aan!

5- Denying the Prophethood and Messengership of Muhammad (salallaahu 'alaihi wa sallam), and Druze and Isma'eelis deny the seal of Muhammad's Prophethood. [**This is Kufr, Aoodhubillah!**]

Allaah said: **Muhammad is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets. And Allaah is Ever All-Aware of everything.** (Al-Ahzab, ayah 40)

**Muhammad is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves...** (Al-Fath, ayah 29)

**Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allaah, and Allaah will give reward to those who are grateful.** (Aali 'Imraan, ayah 144)

Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allaah - to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allaah and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allaah and His Words, and follow him so that you may be guided." (Al-A'raf, ayah 158)

And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allaah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he (Ahmed i.e. Muhammad) came to them with clear proofs, they said: "This is plain magic." (As-Saff 61:6)



'Ali ibn Abi Talib (radiallaahu 'anhu) said about Prophet Muhammad (salallaahu 'alayhi wa sallam): **"Between his shoulders was the seal of Prophethood, and he was the last of the Prophets. He was the most generous of all people, had the widest chest among them, and the most truthful in speech among them, the most honoring to his covenant, the most cordial in behavior among them, the most honoring to his companions. Whoever saw him would be immediately awed by him, whoever mixed with him would love him. I have not seen anyone like him before him or after him."** [See Dalaa'il An-Nubuwwah Al-Baihaqi; 1:226, and there are supporting narrations for it among authentic ahadeeth.]

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27) ----> (Where are you going) from the book of Allaah and His obedience...Where has your reason gone, in rejecting the Qur'an while it is manifest, clear and evident that it is the truth from Allaah?

**To whomsoever among you who wills to walk straight.** (At-Takwir, ayah 28) ----> Whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no other guidance. [34]

6- Their enmity for Jibreel and their deviant claim that Jibreel was *treacherous in descending upon Muhammad instead of 'Ali*. So again they imitate the Jews, this time in this matter of hatred for The Spirit, the best of all the angels ('alayhimu salaam). And the Raafidah's lies upon Jibreel ('alayhi salaam) reaches such a lowly, disgusting extent that at the end of the salat - instead of saying taslim (which is actually a pillar of the salat, without which there is no salat) - they instead smack their thighs and say, '*Khanna ar-Risaala*' (He [*Jibreel*] betrayed the trust). [**This is Kufr, Aoodhubillah!**]

It is known that the angels don't disobey Allaah in that which they are commanded to do, and they do what they are commanded.

Allaah, Subhanahu wa Ta'aala, said (what means): **O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded.** (At-Tahrim, ayah 6)

Allaah also said about the angels: **They fear their Lord above them, and they do what they are commanded.** (An-Nahl, ayah 50)

So it's impossible that an angel, especially Jibreel, would do what the evil and lying Raadidah accuse him of doing.

Additionally, the following proofs not only squash the Raafidah's lies, but confirm that Muhammad (salallaahu 'alayhi wa sallam) was foretold in the previous scriptures, and that every Prophet took a covenant with Allaah to support **Muhammad** (salallaahu 'alayhi wa sallam).

**And (remember) when Allaah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allaah, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allaah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Aali 'Imraan 3:81) Companions 'Ali ibn Abi Talib and his cousin 'Abdullaah ibn 'Abbaas (radiallaahu 'anhum) both said, "Allaah never sent a Prophet but after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him."**

And beyond that, the Messenger of Allaah (salallaahu 'alayhi wa sallam) was foretold in the previous scriptures with such detail that some recognized him by his descriptions, others recognized him by his character and manner, others recognized him by his names - **Muhammad** and **Ahmad** - others yet recognized him from where he would emerge, and others yet recognized him by where he would migrate to. Not to mention all the miracles that Allaah performed by way of him, miracles that were beyond human capability - the greatest miracle of which is the Qur'an, and the splitting of the moon - and what he foretold (from what Allaah revealed to him), which has happened exactly as he foretold, knowledge that can only have been revealed.

Say (O Muhammad Peace be upon him ): "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'aan) down to your heart **by Allaah's Permission**, confirming what came before it



[i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings  
for the believers. (Al-Baqarah, ayah 97)

And the Raafidah use lies, fabrications, deception and doubts as their weaponry.

The truth is clear and supports itself in a most harmonious manner without a single contradiction. **Do they not then consider the Qur'an carefully? Had it been from other than Allaah, they would surely have found therein much contradictions.** (An-Nisa`, ayah 82) The Qur'an is the Speech of Allaah - not created - and it is Perfect in its speech and meanings.

And the truth is from Allaah, with a most excellent and praiseworthy chain of narration that people of falsehood cannot ever attain!

The trustworthy and pious and sincere sahaabah (companions) transmitted the entire religion to us, and they learned the religion directly from as-Saadiq, al-Ameen, the Messenger of Allaah (salallaahu 'alayhi wa sallam), who received it from the Trustworthy Spirit (Jibreel, 'alayhi sallam), who received it from Allaah, Al-Haqq (The Truth).

**...Allaah's Promise is the Truth, and whose words can be truer than those of Allaah? (Of course, none).** (An-Nisa`, ayah 122)

**Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allaah?** (An-Nisa`, ayah 87)

In truth, these Raafidah speak ill of Jibreel, because the Jews speak ill of Jibreel.

**"Whoever is an enemy to Allaah, His Angels, His Messengers, Jibreel (Gabriel) and Mikael (Michael), then verily, Allaah is an enemy to the disbelievers."** (Al-Baqarah, ayah 98)

Ibn Taymeeyah (rahimahullaah) wrote in his tremendous book **The Decisive Criterion Between the Friends of Ar-Rahmaan and the friends of Ash-Shaytaan:** Allaah, Exalted, absolved His Messenger and Jibreel from all falsehood.

Allaah said (what means): So I swear by whatsoever you see, And by whatsoever you see not. That this is verily the word of an honored Messenger [i.e. Jibreel (Gabriel) or Muhammad, which he has brought from Allaah]. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the 'Alameen (mankind, jinns and all that exists). And if he (Muhammad) had forged a false saying concerning Us (Allaah), We surely should have seized him by his right hand (or with power and might). And then certainly should have cut off his life artery (Aorta). And none of you could withhold Us from (punishing) him. And verily, this Qur'aan is a Reminder for the Muttaqoon. And verily, We know that there are some among you that belie (this Qur'aan). And indeed it (this Qur'aan) will be an anguish for the disbelievers (on the Day of Resurrection). And Verily, it (this Qur'aan) is an absolute truth with certainty. So glorify the Name of your Lord, the Most Great.

(Al-Haqqah, ayat 38-52)

And:

Therefore, remind and preach (mankind Tawheed, O Muhammad). By the Grace of Allaah, you are neither a soothsayer, nor a madman. Or do they say: "(Muhammad is) a poet! We await for him some calamity by time!" Say (O Muhammad to them): "Wait! I am with you, among the waiters!" Do their minds command them this [i.e. to tell a lie against you (Muhammad)] or are they people exceeding the bounds (i.e. from Belief in Allaah to disbelief). Or do they say: "He (Muhammad) has forged it (this Qur'aan)?" Nay! They believe not! Let them then produce a recital like unto it (the Qur'aan) if they are truthful.

(At-Tur, ayat 29-34)

And He absolved them (Muhammad, salallaahu 'alayhi wa sallam, and Jibreel, 'alayhi salaam) from those whom the devils accompany such as soothsayers, poets and insane.

Allaah said: And truly, this (the Qur'an) is a revelation from the Lord of the 'Alameen (mankind, jinn and all that exists), Which the trustworthy Ruh [Spirit, Jibreel (Gabriel)] has brought down; Upon your heart (O Muhammad) that you may be (one) of the warners. In the plain Arabic language. (Ash-

Shu'ara,

ayat

192-195)

So when you want to recite the Qur'aan, seek refuge with Allaah from Shaitaan (Satan), the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord (Allaah). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allaah). And when We change a Verse [of the Qur'aan, i.e. cancel (abrogate) its order] in place of another, and Allaah knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad) are but a Muftari! (forger, liar)." Nay, but most of them know not. Say (O Muhammad) Ruh-ul-Qudus [Jibreel (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allaah as Muslims). (An-Nahl, ayat 98-102)

Allaah said (what means): 'Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns). (At-Takwir, ayat 26-27)

7- Attributing a status to their Imams that is not only higher than the status of the Prophets and Messengers ('alayhimi salaam), but also claiming infallibility for their Imams, and also attributing divine attributes - such as knowledge of the Unseen and managing the affairs of the universe - to their Imams. [**This is Kufr, Aoodhubillah!**]

Allaah said: **There is nothing like unto Him, and He is the All-Hearer, the All-Seer.** (Ash-Shura, ayah 11)

**"And there is none co-equal or comparable unto Him."** (Al-Ikhlās, ayah 4)

**...Do you know of any who is similar to Him? (Of course none is similar or co-equal or comparable to Him, and He has none as partner with Him).** Maryam, ayah 65)

And their belief that 'Ali, al-Hassan and al-Hussayn knew the Unseen is also shirk and apostasy, as Shaikh Ibn Baaz and others clarified.

Allaah said: **Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allaah, nor can they perceive when they shall be resurrected."** (An-Naml, ayah 65)

Shaikh 'Abdullaah al-Jarboo (hafidhahullah) said about the Raafidah: "...The Raafidah, the Ja'faree, Ithnaa 'Asharia (Twelvers), who are known as the 'Shee'ah.' They have this deviant belief that their Imams are "*infallible*," and *cannot make mistakes*, that they are "*lights from Allaah*," and that the people need information from these Imams for anything. And that the last of these Imams "*went into a cave, and he has not come out yet*." So this put them in a bad situation, so therefore "*they have nothing to worship Allaah with*," that they must wait in each time period for an Imam to come and inform them how to worship. And since their Imam went into a cave and has not come out, then they are upon nothing.

And the point is they fell into all of this because they left this principle of taking all their knowledge for the Deen from the Qur'an and Sunnah.

**So the 'Aqeedah of the Raafidah regarding their Imams is like the 'Aqeedah of the Christians regarding Jesus, son of Mary. They believe they have something from the essence of Allaah (they believe they share in divinity), and they know "everything" due to this light, (even) dispose of the affairs of the universe and (even) create, and all this madness. It's the same as the Christians' belief concerning Jesus."** [35]

In exposing the kufr, errors, and fabrications of the Raafidah, student Hassan as-Somali (hafidhahullaah) quoted - again from the Raafidah's own sources - this time from the wicked Ibn Ya'qoob al-Kullayni, who wrote about the Raafidah Imams in *al-Kaafi*, that: *they know when they're going to die*.

And that: *they do not die unless permission is received by them*. And that: *their Imams when they want to know something, they know it immediately*.

And that: *they know everything that happened in the past, everything that will happen in the future, and nothing is hidden from them*. **Aoodhubillaah!** [36]

This is why Ibn Taymeeyah (rahimahullaah) said in his Minaaj-us-Sunnah: **"They [Raafidah] have taken them [their Imams] as lords besides Allaah."**

Ibn Taymmeeyah (rahimahullaah) was asked: What do the Shaikhs of the Raafidah command them?

Ibn Taymmeeyah (rahimahullaah) answered: **"They command them with Shirk with Allaah, and the worship of other than Allaah, and they prevent them from the path of Allaah, and so they exit from the reality of the testimony that there is none worthy of worship except Allaah (alone) and that Muhammad is the Messenger of Allaah.**

**For the reality of Tawheed is that we worship Allaah alone, so that no one except He is called upon, and no one is held in awe except Him, and no one is feared with piety except Him, and no one is relied upon except Him, and the Deen is for none other than Him - not to any of the creation - and that we do not take the angels and Prophets as lords. So how then for their leaders and the shaikhs, the scholars and the kings and others?" [37]**

These deviants are followed in clear opposition to Allaah's Messenger (salallaahu 'alayhi wa sallam).

Allaah said (what means): **Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allaah and the Last Day, and remembers Allaah much.** (Al-Ahzab, ayah 21) Student of knowledge Mustafa George (hafidhahullaah) relayed that Imam As-Sa'dee (rahimahullaah) said concerning this above ayah: "So the best example is in the Messenger (salallaahu 'alayhi wa sallam). So the one who abides by the Sunnah of the Messenger (salallaahu 'alayhi wa sallam), then he has tread the path that will take him to the pleasure and reward of Allaah. And verily, this is the Straight Path.

But whoever takes an example from other than the Messenger - in opposition to him (the Messenger, salallaahu 'alayhi wa sallam) - then this is an evil example..." [38]

And the command of anyone is to be rejected if it opposes the command of Allaah, Subhanahu wa Ta'aala. Allaah said (what means): **Surely, His is the Creation and Commandment.** (Al-A'raf, ayah 54) For Allaah alone is the creation, and for Allaah alone is the command. Allaah alone is The Creator. Allaah alone is The Lord. Allaah alone has granted all the creation all their blessings. And Allaah alone is The Judge on the Day of Judgement.

Those who command the people to worship other than Allaah, such as the misguiding Raafidah Imams and other than them who call to Shirk and Kufr, will be resurrected *Buhman* (naked, barefoot, uncircumsized) awaiting Allaah's judgement on the Day of Judgement, just like all of mankind and jinn. These Imams have no share in the command whatsoever.

The truth is even when the command of your parents - who have way more right upon you than these misguiding Imams who call to the hellfire - opposes the command of Allaah, you are not allowed to obey your parents in that matter.

Allaah says (what means): **But if they (your parents) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not.** (Luqman, ayah 15)

And the Messenger of Allaah (salallaahu 'alayhi wa sallam) said: "**There is no obedience to the creation in disobedience to The Creator.**" [Silsilat-ul-Ahaadeeth As-Saheehah: no. 179]

So how then can you obey those whose statements oppose the command of Allaah? With what intellect does one desire Paradise and seek safety from the hellfire yet worships other than The One Who will judge him on the Day of Judgement, and place him in his final abode (those who die upon Tawheed in Paradise, and those who refuse in the hellfire)?

The Prophet (salallaahu 'alayhi wa sallam) said: "**What I fear most for my Ummah are the misguiding Imams.**" Scholars have explained: This is the misguider, the one who calls to other than what the Prophet called after Allaah revealed (what means): **...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion...** (Al-Ma'idah, ayah 3)

Shaikh Rabee' bin Hadee al-Madkhalee (hafidhahullah) said: "From their principles is that Imamate (of 'Ali, first) is from the fundamentals of the Deen, which is extremism from them. The fundamentals of the Deen were explained by the Messenger of Allaah - salallaahu 'alayhi wa sallam - and Imaamate is not from them. [39]

According to them, knowing the twelve Imams is from the fundamentals of the Deen



and whoever is ignorant of the twelve Imams is regarded by them to be a 'Kaafir' (disbeliever).

The Imams are, in their view, infallible (protected from sinning) and are protected from any neglect or forgetfulness. They favor them over the Prophets and Messengers — 'alayhimu-salaam.

They believe that their Imams know the Unseen and that they manage and control every single atom within the universe. This is from the greatest acts of disbelief as they have made their Imams associates with Allaah regarding the knowledge of the Unseen and the control of the universe."

Shaikh 'Ali Ibn Yahyaa al-Haddaadee said: "The foundation of *al-Eemaan* according to us (Ahlus-Sunnah) is *al-Eemaan* in Allaah, His angels, His Books, His Messengers, the Last Day and in the Qadr, its good and its bad. [After bringing the proofs from the Qur'an, then the shaikh added:] When a person utters the two testimonies, then he has entered into *al-Islam* and safeguarded by this statement his blood, wealth and honor. Thereafter, he is commanded with that which this statement necessitates from its rights. So whoever actualizes this *eemaan*, then he is from the people of *al-Jannah*.

As for the greatest pillar of *eemaan* according to the *Raafidah*, it is *eemaan* in the Imaamate; i.e. The Imaamate of 'Ali then the Imams after him." [40]

Student Aboo Suhailah 'Umar Quin relayed what the 'ulemma of Islaam have said about this 12th Imam of theirs: "**And their 12th Imam - the one they call *al-Mahdi al-Muntathar* - is the Dajjal al-akbar (Anti-Christ), without doubt! And he will emerge from their land and be followed by the Jews who are in their land.**" [41]

Shaikh Saalih al-Fawzaan (hafidhahullaah) said concerning this matter in his book **A Brief glance at the Misguided Sects**: "From their methodology is that they [the Raafidah] have extremism concerning the Imams from the household of the Prophet (salallaahu 'alayhi wa sallam) from Ahl al-Bayt (and their lineage). To the point that the Raafidah give the members of Ahl al-Bayt - in his lineage - the right of 'Tashree' (Legislation) *to legislate whatever they desire in Islaam and they can abrogate the religious verdicts of Islaam...* **And they take these Imams as lords alongside Allaah. And they build tombs on their graves, erect shrines at their graves, make tawaaf around these**

**graves, sacrifice for the sake of the inhabitants of those graves, and take vows in the names of the inhabitants of those graves."**

And one of the means these deviant Raafidah Imams misguide the people is by fabricating narrations, such as Ibn Ya'qoob al-Kullayni in *al-Kaafi* saying: *Visiting Hussayn's grave is equivalent to 20 Hajj, and is superior to 20 'Umrabs and Hajj.*

The Messenger of Allaah said: **There is no reward for the accepted Hajj other than Jannah.** [Bukhaaree, Muslim] And in another hadeeth: **...shall return absolved from his sins just as the day his mother gave birth to him.** [Bukhaaree, Muslim]

Meanwhile these deviant Imams are telling the people to instead go to the grave of al-Hussayn (radiallaahu 'anhu). Why? To commit Shirk with Allaah - **Aoodhubillaah!**

As student Hassan as-Somali relayed, the Raafidah seek rescue through the graves of their Imams, seeking rescue from their dead Imams in affairs that only Allaah has the ability to do. They believe that only their Imams can cure, even fabricating ahadeeth encouraging the readers to place their needs on a paper and then place the paper inside the grave of these Imams. And other fabrications encouraging the readers to go to the grave of al-Hussayn for protection, even encouraging the readers to take the dirt from the grave and place it on the lips of their newborns for protection. **Aoodhubillaah!** [42]

'Aa'isha (radiallaahu 'anha) narrated that Umm Salama (radiallaahu 'anhaa) mentioned about a church she had seen in Ethiopia in which there were pictures. They told the Prophet (salallaahu 'alayhi wa sallam) about it, about which he (salallaahu 'alayhi wa sallam) said: **Those people if any righteous man dies amongst them, they would build a place of worship at his grave and put those pictures in it. They are the worst of creatures in the sight of Allaah.** [al-Bukhaaree; Vol: 1 No: 427]

'Aa'isha (radiallaahu 'anha) narrated: The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **Allaah cursed the Jews and the Christians, for they built the places of worship at the graves of their Prophets.** [Saheeh Al-Bukhaaree, The Book of Funerals]

The Imaamiyah sacrifice, make tawaaf and make vows at the graves of their Imams. **[Aoodhubillaah!]**



Allaah said (what means): **Say (O Muhammad): "Verily, my salat (prayer), my sacrifice, my living and my dying are for Allaah, the Lord of all that exists. He has no partner..."** (Al-An'aam, ayat 162-163)

Student Raha Batts relayed from Shaikh 'Ali Al-Haddaadee that the Raafidah - just like the particular Soofees who have sunk to the level of worshipping graves - worship the graves of their Imams, and prostrate on them. The Raafidah fabricated statements which they then falsely attributed to Ja'far As-Saadiq, commanding them to prostrate on (and worship) the grave of Al-Hussayn. Aoodhubillaah!

Shaikh 'Ali Al-Haddaadee said: "Prostration in the language means placing one's forehead upon the ground as is said in the language of the Arabs. It is a great act of worship such that the nearest the slave is to his Lord is when he is prostrating. This is because it contains a manifestation of complete humility and humbleness to the Majesty of Allaah and His Might. Since the prostrating one places the most noble of his body parts upon the earth willfully, obediently, and happy at that which he is doing, because he knows that he is prostrating to the King of kings and the Lord of lords. He is prostrating to his Creator, the One who controls his affairs, his Provider, the One who gave him Life, the One who will cause him to die, and the One who will resurrect him of the Day of Standing.

He is prostrating to the One in Whose Hand is the Command in the Dunyaa and the Hereafter. He is prostrating to He in Whose Hand is Paradise and the Hellfire, so He has the right that the foreheads should prostrate before Him, that the faces should turn towards Him, and that the necks should bend in humility for Him, Glorified and Exalted be He. Allaah has commanded that one should prostrate to Him Alone. He said: **O you who believe! Bow down, prostrate, and worship you Lord. Do good so that perhaps you will be successful.** (Al-Hajj, ayah 77)

**And when it is said to them: 'Prostrate to the Most Merciful,' they say: 'And what is the Most Merciful? Shall we prostrate to that which you command us?' and it increased them in flight (from the truth).** (Al-Furqaan, ayah 60)

**And from His signs are the night, the day, the sun and the moon; do not prostrate to the sun nor to the moon, but prostrate to Allaah who has created them if it is He Whom you worship.** (Al-Fusilat, ayah 37)

**Prostrate to Allaah and worship Him.** (An-Najm, ayah 62)

In spite of all that, we find the Raafidah and their brothers - the extreme Soofees - share with them in this, prostrating upon the graves of their Imams. Even though they call this prostration (devotion), changing the names of things does not change their realities in the least. They do at the graves that which Allaah does not like to be given to any except Him, from displaying humility, lowliness, fear, turning in repentance, seeking help and other than that from that which displays subservience." [43]

Shaikh Rabee' (hafidhahullaah) stated: "Indeed there has appeared extremism in this nation except (from) the one who Allaah has saved from it. Many from amongst them have fallen into the affair of extremism in relations to the Awliyaa` (those close to Allaah). As a result of that, they (maliciously) believe about them that they know the unseen and dispose of affairs in the universe. This is the case especially with the Rawaafid, those who go to the extremes in relation to the family of the Prophet (sallallaahu 'alayhi wa sallam). They believe regarding them:

1. That they know the unseen and they know the knowledge of the first and the last of the mankind.
2. That they believe that they are free from any error.
3. They give precedence to them over the Prophets ('alayhumus salaam) and the Angels.
4. They consider them to be legislators. They make matters permissible and impermissible and establish for them matters of creed.

From their creed: That the leaders (from amongst them) have universal authority over every atom from the atoms of the universe. This is a type of extremism that the Jews and the Christians haven't reached. The family of the Prophet (sallallaahu 'alayhi wa sallam) whom they have the extremism with are free from this slander and misguidance." [44]

**...Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).** (Al-Fatihah, ayah 7) They earned Allaah's anger, those learned people who call to misguidance and do not act nor call to

that which they have knowledge of, such as the Jews, due to their desires and/or thirst for leadership.

'Abdullaah ibn al-Mubarak (rahimahullaah) said: **"Those who are corrupt from the scholars have resembled the Jews, and those who are corrupt from the worshippers have resembled the Christians."**

Shaikh Rabee' bin Hadee al-Madkhalee (hafidhahullaah) mentioned that from the deviance of the Raafidah is they apply the Ayaat (verses) of the Tawheed of Allaah - which indicate worshipping Him alone - to their Imams!

Shaikh Rabee' also mentioned more than once that the Raafidah have exceeded even the Jews and the Christians in terms of distortion, and he cited as proof the Raafidah's own books - such as *al-Kaafi* by Kullayni, *Tafseer al-Qummi* and *Tafseer al-'Ayaashi*. [Warning: These are books that should be destroyed - not read or sold.[45]]

In this filthy and lowly matter of fabrication, the Raafidah are following in the footsteps of the Jews, about whom Allaah said (what means): **'Then woe to those who write the Book with their own hands and then say, "This is from Allaah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.** (Al-Baqarah, ayah 79) But the Raafidah will never be successful, as Allaah promised to preserve His religion: **Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).** (Al-Hijr, ayah 9)

And from these misguiding Imams are those who devour the wealth of the people, opening bank accounts to collect money for the tombs and graves in 'Iran. Allaah said (what means): **O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allaah...** (At-Tawbah, ayah 34)

Allaah said (what means): **'Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

8- Denying completion and perfection of the Qur'an, and claiming "*the Qur'an is*

*created.*" And the Druze among them claim a "secret Book" has "*replaced the Qur'an.*"  
[**This is Kufr, Aoodhubillah!**]

May Allaah replace the Raafidah with believers.

Shaikh 'Ali ibn Yahya al-Haddaadee (hafidhahullaah) said: "We believe that all of the Qur'aan has been preserved; its wordings as well as its meanings; nothing has been added to it nor has anything been removed from it, confirming His, the Exalted, statement:

**Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).** (Al-Hijr, ayah 9)." [46]

Shaikh 'Ali ibn Yahya al-Haddaadee also said: "Ahlus-Sunnah wal-Jamaa'ah believes that the Qur'an is the Speech of Allaah the Exalted. He spoke with it in truth in a manner that befits the Majesty of Allaah and His Perfection. As He, Glorified and Exalted be He, has said: **And if anyone of the Mushrikoon (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah) seeks your protection, then grant him protection, so that he may hear the Word of Allaah (the Qur'an).** (At-Tawbah, ayah 6)" [47]

Allaah said (what means): **Surely, His is the Creation and Commandment.** (Al-A'raf, ayah 54) Student Hassan as-Somali relayed that Sufyaan ibn 'Uyainah (rahimahullaah) said about this ayah, "Allaah differentiated between the creation and the command." And the following statement of Allaahu, Subhanahu wa Ta'aala, shows that the command is His revelation, His speech: **That is the Command of Allaah, which He has sent down to you...** (At-Talaq, ayah 5)

In refuting the Raafidah and laying bare their deviant beliefs in opposition to what Allaah revealed, student Hassan as-Somali (hafidhahullaah) not only refuted the Raafidah's deviant belief that *the Qur'an is created*, but also mentioned why they and Ahlul Bid'ah say this. He said the reason why the Raafidah and also Ahlul Bid'ah say "*the Qur'an is created*," is because the one who does not speak (or hear or see) does not deserve to be worshipped. As comes in the Qur'an regarding Ibraheem ('alayhi salaam):

**When he said to his father: "O my father! why do you worship that which hears**

**not, sees not and cannot avail you in anything?"** (Maryam, ayah 42)

And when [Ibraheem] said: **"Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"** (Al-Anbiya, ayah 63)

Regarding their false saying "*some verses are missing*," Shaikh 'Ali ibn Yahya al-Haddaadee said: "I say: The number of verses in the Qur'an which we have is 6,236 verses in accordance with what has come by way of the people of Koofah on the authority of Aboo Abdur-Rahmaan As-Salamee from 'Ali ibn Abu Taalib (radiallaahu 'anhu), based upon that which was narrated in the book **Naadhimah Az-Zahr** by Imam Ash-Shaatibee (rahimahullaah) and other than it from the books written regarding the knowledge Al-Fawaasil." [48]

Allaah said: **...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion...** (Al-Ma'idah, ayah 3)

Others from the Raafidah claim that Allaah sent down *revelation to 'Ali* (radiallaahu 'anhu), and others yet claim *Fatimah received revelation*, and others yet claim their *Imams today receive revelation* whereas revelation ceased with the death of the Messenger of Allaah (salallaahu 'alayhi wa sallam).

**Anas reported that after the death of Allaah's Messenger (sallallaahu 'alaihi wa sallam), Abu Bakr said to 'Umar: Let us visit Umm Ayman as Allaah's Messenger (salallaahu 'alaihi wa sallam) used to visit her. As we came to her, she wept. They (Abu Bakr and Umar) said to her, 'What makes you weep? What is in store (in the next world) for Allaah's Messenger (salallaahu 'alaihi wa sallam) is better than (this worldly life). She said, 'I weep not because I am ignorant of the fact that what is in store for Allaah's Messenger (salallaahu 'alaihi wa sallam) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come.' This moved both of them to tears and they began to weep along with her."** (Saheeh Muslim)

As Shaikh 'Ali al-Haddaadee also said: "We believe that the Noble Qur'an is the last of the divine books, and no book will be sent down after it, since the Prophethood has ceased and the revelation has ceased with the death of the Prophet (salallaahu

'alayhi wa sallam)."

And the Raafidah's denying and lying and false claims lead them to contradict themselves time after time. Here is another example presented by Shaikh 'Ali ibn Yahya al-Haddaadee: "Here, I present a question only to the intellectuals: If the Raafidah are angry over the Qur'an and have reverence for it, then why have they allowed the distorters, as they claim, the opportunity to distort, change, and alter the Qur'an? Where were those whom they claim to be their Imams; and at the head of them 'Ali ibn Abu Taalib (may Allaah be pleased with him) and those who came after him - and they are free of that which they have ascribed to them. Where were they as it relates to this distortion and manipulation, while within their hands - as they claim - is full rein over the heavens and the earth, the Dunyaa as well as the Hereafter; all of that is subject to their control!?"

'Abdullaah ibn 'Abbaas (radiallaahu 'anhumma) said: **"Whoever denies one letter of the Qur'an, he denies the whole of the Qur'an."**

The Saba'iyyoon are the companions of 'Abdullaah bin Saba', who said to 'Ali, *'you are; you are,'* meaning, you are the deity. Haafidh Adh-Dhahabi (rahimahullaah) said: **"'Abdullaah bin Saba' was from the extremists amongst the heretics, misguided and misleading others."**

From the the Raafidah's own deviant book *al-Qummi*, it is mentioned that 'Abdullaah ibn Saba' was the first individual to revile Abu Bakr, 'Umar and 'Uthman, and free himself from the companions. Another deviant Raafidee, by the name of an-Nawbakhtee, mentioned in his book *Firaq Ash-Shee'ah* that 'Abdullaah ibn Saba' used to be a Jew. Another deviant Raafidee by the name of Ibn Abil-Hadeed mentioned in his deviant book *Sharhi Nahdi al-Balagha* (Vol. 5, page 5) that 'Abdullaah ibn Saba' was the first person to go to extremes regarding 'Ali, standing up while 'Ali was giving a khutbah and said: *You are Allaah.* [**Aoodhubillaah!**] Also, we found from their sources that some of the companions of Ibn Saba' were: 'Abdullaah ibn Hursi and Ibn Aswaad.

Al Jawza-jaanee (rahimahullaah) said: "He ('Abdullaah bin Saba') claimed that 'the Qur'aan was one part out of nine parts, the knowledge of which is with 'Ali; and 'Ali discarded it after looking into it."



Ibn Taymeeyah (rahimahullaah) said: **"Whosoever claims that ayaat are missing, or have been concealed from the Qur'an, or he claims that its ayaat have inner meanings that cancel out the outward Sharee'ah actions, then there is no disagreement concerning his disbelief..."** [49]

Shaikh Muqbil said: "And perhaps the Muslims will take a lesson from the story of `Abdullaah bin Saba`, and be warned against the machinations/secret plots and filth of the Raafidah, because their call is based on deception. [50]

And at present, the Raafidah follow the example of 'Abdullaah bin Saba`. When they enter the Masaajid of the Muslims, they do not pray with them; and when they are present, they shun the Sunnah and its people; and when they write books, they fight the Sunnah and its people. They take possession of a book of Sunnah from the books of Sunnah, and pollute it with their sinful annotations."

Allaah commanded all of mankind to abide by the Sharee'ah of Muhammad [the Qur'an and Sunnah] until the Last Day, such that 'Eesa (Jesus) ibnu Mariam will rule by this same Sharee'ah (not the Injeel) near the end of time.

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **How will you be when the son of Mary ('Eesa) descends amongst you and he will judge people by the Law of the Qur'an and not by the law of Al-Injeel (The Gospel)?** [al-Bukhaaree; Book of the Prophets]

Allaah said (what means): **But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.** (An-Nisa, ayah 65)

**O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.** (An-Nisa, ayah 59) After the Prophet's death, this means refer matters to the Qur'an and Sunnah.

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is**

no less than a Reminder to (all) the 'Alameen (mankind and jinns). (At-Takwir, ayat 26-27)

9- Denial of the Sunnah of Allaah's Messenger (salallaahu 'alayhi wa sallam). Shaikh Rabee' bin Hadee al-Madkhalee (hafidhahullaah) said they deny it "because it has come via the truthful and faithful Companions of Muhammad, salallaahu 'alayhi wa sallam." [**Denial of one authentic hadeeth is Kufr, since the Sunnah - like the Qur'an - is revelation from Allaah! Aoodhubillaah!**]

Allaah said about His Messenger (salallaahu 'alayhi wa sallam): **Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.** (An-Najm, ayat 3-4)

The Prophet said: **"I have been given the Qur'an and its like."** [Abu Daawood]  
Meaning the Sunnah.

Hassan bin 'Atiyyah (D. 120 H., rahimahullaah) said: **Jibreel used to descend upon the Messenger of Allaah with the Sunnah just as he used to descend with the Qur'an.** [51]

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

10- The Druze among them deny the Day of Resurrection. [**This is Kufr, Aoodhubillah!**] Allaah said (what means): **Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says, "Who will give life to these bones when they have rotted away and become dust?" Say: (O Muhammad) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"** (Ya-Sin, ayat 77-79)

**Do they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.** (Al-Ahqaf, ayah 33)

**Woe that Day to the deniers (of the Day of Resurrection)! (Al-Mursalat, ayah 37)**

In a Hadeeth Qoodsi, the Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **"Allaah said: 'The son of Adam tells a lie against Me, though he hasn't the right to do so. He insults me though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than the new creation. As for his insulting Me, it is his saying that Allaah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me.'"** [al-Bukhaaree; The Book of Exegesis of the Qur'an]

Denial of the Day of Resurrection and other evil 'aqaa'id (beliefs) lead some of the Raafidah to actually claim atheism. Aoodhubillaah!

**11- Denying Allaah being pleased with the companions, instead declaring the companions to be "kufaar," reviling them, cursing them, slandering them, hating them, and they have specific enmity toward Abu Bakr and 'Umar, whereas Allaah said He is pleased with all the companions, promised the companions Jannah (Abu Bakr and 'Umar and others by name - even), and said in the last ayah of Suratul Fat-H that the **kufaar** are enraged with the companions. [This is Kufr, Aoodhubillah!]**

Allaah says (what means): **And the first to embrace Islam of the Muhaajiroon and the Ansaar and also those who followed them exactly (in Faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.** (At-Tawbah, ayah 100)

**(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him. And helping Allaah (i.e. helping His religion) and His Messenger (Muhammad). Such are indeed the truthful (to what they say). And those who, before them, had homes (in Al-Madeenah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banee An-Nadeer), and**

give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. (Al-Hashr, ayat 8-9)

Muhammad is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tauraat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe (in Tawheed, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). (Al-Fat-H, ayah 29)

Allaah, The Most High, said (what means): **And whoever contradicts and opposes the Messenger (Muhammad, (salallaahu 'alaihi wasallam)) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.** (An-Nisa, ayah 115)

The Prophet's statement: **The best of people is my generation, then those after them, then those after them.** [Bukhaaree, Muslim] And the Prophet (salallaahu 'alayhi wa sallam) also said: **The Ansaar are only loved by believers, and are only hated by hypocrites. Whoever loves them, Allaah will love him, and whoever hates them, Allaah will hate him.** [Bukhaaree]

Sa'eed ibn Abee Burdah narrated from his father that the Prophet (salallaahu 'alayhi wa sallam) said: **"The stars are the protectors of the heavens; so when the stars go, whatever has been promised to the heavens will occur. And I am the protector for my companions; so when I go, whatever has been promised to my companions will occur. And my companions are the protectors of my Ummah; so when my companions go, whatever has been promised to my Ummah will occur."** [Muslim (4/1961)]

The Prophet (salallaahu 'alayhi wa sallam) climbed mountain Uhud with Abu Bakr, 'Umar and 'Uthmaan. While standing on it, the mountain began to tremble. The Prophet (salallaahu 'alayhi wa sallam) then said: **"Remain firm Uhud, for indeed there is no one upon you except a Prophet (salallaahu 'alayhi wa sallam), a Sideeq (a truly honest individual), and two martyrs."** [al-Bukhaaree, no. 3699]

Shaikh Saalih al-Fawzaan (hafidhahullaah) said: **"There's no doubt, there's no doubt that all of the companions are in Jannah.** This is because Allaah, Jalla wa 'Alaa, praised them and commended them, and the Prophet (salallaahu 'alayhi wa sallam) said: **Do not abuse my Companions! Do not abuse my Companions! For by the One in Whose Hand is my soul! If one of you were to spend the like of Uhud in gold in charity, it would not reach the hands-full of one of them, nor even a half of it.** [Muslim]" [52]

Except for those who apostated and didn't repent. Those who apostated left the fold of Islaam. However, the one who kept firm to his religion, then he is from the people of Paradise. Allaah has promised those among them who believe and do righteous good deeds forgiveness and a mighty reward (Paradise). **There is no doubt that they are from the people of Paradise. Na'am (Yes).**"

The sahaaba were the trustworthy followers and the transmitters of the message of the Messenger of Allaah (salallaahu 'alayhi wa sallam).

Narrated by Abu Hurairah (radiallaahu 'anhu) who said: Allaah's Messenger (salallaahu 'alayhi wa sallam) said: **"Do not abuse my Companions! Do not abuse my Companions! For by the One in Whose Hand is my soul! If one of you were to spend the like of Uhud in gold in charity, it would not reach the hands-full of one of them, nor even a half of it."** [Muslim]

Al-Haafidh Abul-'Abbaas al-Qurtubee (rahimahullaah) said in 'al-Mufhim' (6/492): "From that which is known, about which there is not doubt, is that Allaah - The Most High - chose the Companions of His Prophet for His Prophet (salallaahu 'alayhi wa sallam), and to establish His Religion. So everything which we now have from knowledge, actions, virtues, conditions, possessions, property, honor, authority, Religion, Eemaan, and other favors - which no tongue can enumerate, and which no amount of time can provide a valuation for - then it all came about by means of them [companions]. So this being the case, then it becomes obligatory upon us to acknowledge their rights, and to be grateful to them for their tremendous efforts in

order to establish what Allaah the Most High has obligated with regard to being thankful to one who has bestowed a favor upon you, and to avoid what He has forbidden to showing ingratitude towards him.

'Abdullaah ibn Mas'ood (radiallaahu 'anhu) narrated: **"Indeed Allaah, The Most High, looked to the hearts of the servants, and so He found the heart of Muhammad (salallaahu 'alayhi wa sallam) to be the best of the hearts of the servants. So He chose him for Himself, and sent him with His message. Then, He looked to the hearts of the servants after the heart of Muhammad, and so He found the hearts of his (salallaahu 'alayhi wa sallam) companions to be the best of the hearts. So He made them as viziers of His Prophet, that they should fight for His religion."** [Ahmad in his Musnad (no. 3600), Abu Daawood in his Musnad (pg. 23), At-Tabaraanee in his Mu'jam al-Kabeer (no. 8582), Al-Khateeb in Al-Faqeeh wal-Mutafaqih (vol. 1, pp. 166-167), Al-Baghaawi in Sharh-us-Sunnah (no. 105); declared 'saheeh,' by Shaikh Ahmed Shaakir; declared 'hasan' by Imams Al-Albaanee and Muqbil]

Narrated by Abu Sa'eed Al-Khudri (radiallaahu 'anhu): **"Allaah's Messenger (salallaahu 'alayhi wa sallam) said, "A time will come upon the people, when a group of people will wage Jihaad and it will be said, 'Is there amongst you anyone who has accompanied Allaah's Messenger (salallaahu 'alayhi wa sallam)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage Jihaad, and it will be said, "Is there amongst you anyone who has accompanied the companions of Allaah's Messenger (salallaahu 'alayhi wa sallam)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage Jihaad, and it will be said, "Is there amongst you anyone who has been in the company of the companions of the companions of Allaah's Messenger (salallaahu 'alayhi wa sallam)?' They will say, 'Yes.' And victory will be bestowed on them."** [al-Bukhaaree; in The Book of the Companions of the Prophet]

Narrated by Anas bin Malik (radiallaahu 'anhu): **A man asked the Prophet (salallaahu 'alayhi wa sallam) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (salallaahu 'alayhi wa sallam) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allaah and His Messenger." The Prophet (salallaahu 'alayhi wa sallam) said, "You will**



be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "you will be with those whom you love."). Therefore, I love the Prophet (salallaahu 'alayhi wa sallam), Abu Bakr (radiallaahu 'anhu) and 'Umar (radiallaahu 'anhu), and I hope that I will be with them because of my love for them, though my deeds are not similar to theirs. [al-Bukhaaree; The Book of the Companions of the Prophet]

Allaah said (what means): **And whoever obeys Allaah and the Messenger (Muhammad, (salallaahu 'alayhi wa sallam)), then they will be in the company of those on whom Allaah has bestowed His Grace of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!** (An-Nisa`, ayah 69)

Ibn Jarir recorded that Sa'id bin Jubayr said: "An Ansari man came to the **Messenger of Allaah (salallaahu 'alayhi wa sallam) while feeling sad. The Prophet (salallaahu 'alayhi wa sallam) said to him, 'Why do I see you sad.' He said, 'O Allaah's Prophet! I was contemplating about something.' The Prophet (salallaahu 'alayhi wa sallam) said, 'What is it?' The Ansari said, 'We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.' The Prophet (salallaahu 'alayhi wa sallam) did not say anything, but later Jibril came down to him with this** **Ayah:**

**And whoever obeys Allaah and the Messenger then they will be in the company of those on whom Allaah has bestowed His grace of the Prophets...** (An-Nisa`, ayah 69)

**And the Prophet (salallaahu 'alayhi wa sallam) sent the good news to the Ansari man."** This Hadeeth was narrated in Mursal form from Masruq, 'Ikrimah, 'Amir Ash-Sha'bi, Qatadah and Ar-Rabi' bin Anas. This is the version with the best chain of narrators. Abu Bakr bin Marduwyah recorded it with a different chain from 'A'ishah, who said; "A man came to the Prophet (salallaahu 'alayhi wa sallam) and said to him, 'O Messenger of Allaah! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see

you when I enter Paradise.' The Prophet (salallaahu 'alayhi wa sallam) did not answer him until the Ayah:

**And whoever obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His grace of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!** (An-Nisa`, ayah 69) was revealed to him." This was collected by Al-Hafidh Abu 'Abdullah Al-Maqdisi in his book **Sifat Al-Jannah**. He then commented, "I do not see problems with this chain." And Allaah knows best.

Narrated by 'A'ishah, the mother of the believers: **Allaah's Messenger** (salallaahu 'alayhi wa sallam) **in his illness said, "Tell Abu Bakr to lead the people in prayer."** I said to him, "If Abu Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order 'Umar to lead the prayer." 'Aa'ishah added I said to Hafsa, "Say to him: If Abu Bakr should lead the people in the prayer in your place, the people would not be able to hear him owing to his weeping; so please, order 'Umar to lead the prayer." Hafsa did so but Allaah's Messenger (salallaahu 'alayhi wa sallam) said, "Keep quiet! You are verily the companions of Yusuf. Tell Abu Bakr to lead the people in the prayer." Hafsa said to 'A'ishah, "I never got anything good from you." [al-Bukhaaree, in The Book of the Adhaan]

Allaah mentioned Abu Bakr's companionship when He said (what means): **...as one of two, when they were in the cave...** (at-Tawbah, ayah 40) The meaning of that is [Abu Bakr] as-Siddiq (radiallaahu 'anhu). This is why the scholars say, **"Whoever rejects Abu Bakr's companionship of the Prophet (salallaahu 'alayhi wa sallam) is a kaafir."** [53]

Narrated by Sad bin Abi Waqqas: 'Umar bin Al-Khattab asked the permission of **Allaah's Messenger** (salallaahu 'alayhi wa sallam) to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allaah's Messenger (salallaahu 'alayhi wa sallam). When 'Umar asked for the permission to enter, the women quickly put on their veils. Allaah's Messenger (salallaahu 'alayhi wa sallam) allowed him to enter, and 'Umar came in while Allaah's Messenger (salallaahu 'alayhi wa sallam) was smiling. 'Umar said "O Allaah's Messenger! May Allaah always keep you smiling." The Prophet (salallaahu 'alayhi wa sallam) said,

"These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils. "'Umar said, "O Allaah's Messenger! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allaah's Messenger?" They said, "Yes, for you are harsher and sterner than Allaah's Messenger." Then Allaah's Messenger (salallaahu 'alayhi wa sallam) said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours." [al-Bukhaaree; The Book of the Companions of the Prophet]

Narrated by Abu Musa: **While I was with the Prophet** (salallaahu 'alayhi wa sallam) **in one of the gardens of Madina, a man came and asked me to open the gate. The Prophet** (salallaahu 'alayhi wa sallam) **said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise."** I opened (the gate) for him, and behold! It was Abu Bakr. I informed him of the glad tidings the Prophet (salallaahu 'alayhi wa sallam) had said, and he praised Allaah. Then another man came and asked me to open the gate. The Prophet (salallaahu 'alayhi wa sallam) said to me "Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet (salallaahu 'alayhi wa sallam) had said, and he praised Allaah. Then another man came and asked me to open the gate. The Prophet (salallaahu 'alayhi wa sallam) said to me, "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthman. I informed him of what Allaah's Messenger (salallaahu 'alayhi wa sallam) had said. He praised Allaah and said, "*Allaahul Musta'aan* (I seek Allaah's Aid)." [al-Bukhaaree; The Book of the Companions of the Prophet]

Ibn Taymeeyah (rahimahullaah) wrote in his tremendous book **The Decisive Criterion Between the Friends of Ar-Rahmaan and the friends of Ash-Shaytaan:** "Allaah sent His Messenger, Muhammad (salallaahu 'alaihi wasallam), with true guidance and the religion of Truth such that it may become manifest and supreme over all other religions, and sufficient is Allaah as a Witness.

He sent him just preceding the Last Hour as a giver of glad tidings and a warner, a caller to Allaah with His Permission and an illuminating torch [of light]. Through him, He replaced misguidance with guidance, blindness with sight, and aimless wandering

with clear direction. Through him, unseeing eyes were opened, deaf ears were released, and sealed hearts were unlocked. Through him, He distinguished Truth from falsehood, guidance from misguidance, clear direction from aimless wandering, the believers from the disbelievers, the blissful People of Paradise from the wretched denizens of the Fire, and the allies of Allaah from the enemies of Allaah.

Therefore, whosoever Muhammad testified to be amongst the Awliyaa` of Allaah is indeed from the Awliyaa` of ar-Rahmaan, and whosoever Muhammad testified to be amongst the enemies of Allaah is indeed from the the Awliyaa` of Shaytaan."

Ibn Taymeeyah (rahimahullaah) said: "...And whosoever claims that the companions became apostates after the Messenger of Allaah (salallaahu 'alayhi wa sallam), except for a small group that did not reach ten odd people in number, or that the majority of them were disobedient sinners, then there is also no doubt about the disbelief of this one. This is because he has denied what the Qur'an stipulates more than once about Allaah being pleased with them and praising them. Rather, who can doubt in the disbelief of this one? So his disbelief is specific, since this statement implies that the carriers of the Book and the Sunnah were disbelievers or disobedient sinners. And with regards to the ayah: **You are the best nation raised up for mankind.** (Aali 'Imraan, ayah 110) And the best of the Ummah is its first generation, but if they were generally 'disbelievers' and 'disobedient sinners,' then this [would have been] the most evil of nations and the early generations of this nation are the most evil ones within it. And the disbelief of such a person is known from the Religion of Islaam by necessity." [54]

Narrated by 'Aa'ishah: Allaah's Messenger (salallaahu 'alayhi wa sallam) died while Abu Bakr was at a place called As-Sunah (Al-'Aliya). 'Umar stood up and said, "By Allaah! Allaah's Messenger is not dead!" 'Umar (later on) said, "By Allaah! Nothing occurred to my mind except that." He said, "Verily! Allaah will resurrect him and he will cut the hands and legs of some men."

Then Abu Bakr came and uncovered the face of Allaah's Messenger (salallaahu 'alayhi wa sallam), kissed him and said, "Let my mother and father be sacrificed for you, (O Allaah's Messenger), you are good in life and in death. By Allaah in Whose Hands my life is, Allaah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allaah and said:

"No doubt! Whoever worshipped Muhammad, then Muhammad is dead. But whoever worshipped Allaah, then Allaah is Al-Hayy (The Ever-Living) and shall never die." Then he recited Allaah's Statement: ...**"(O Muhammad) Verily you will die, and they also will die."** (Az-Zumar, ayah 30) He also recited: ...**"Muhammad is no more than a Messenger; and indeed many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allaah. And Allaah will give reward to those who are grateful."** (Aali 'Imraan, ayah 144)

The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one Ameer from us and one from you." Then Abu Bakr, 'Umar bin Al-Khattab and Abu 'Ubaida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allaah, I intended only to say something that appealed to me, and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)." Hubab bin Al-Mundhir said, "No, by Allaah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (i.e. Quarish) are the best family amongst the Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler."

'Umar said (to Abu Bakr), "No, but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allaah's Messenger." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance, and the people too gave the pledge of allegiance to Abu Bakr. Someone said, "You have killed Sad bin 'Ubada." 'Umar said, "Allaah has killed him."

'Aa'isha said (in another narration): "(When the Prophet was on his death-bed), he looked up and said thrice: **(Amongst) the Highest Companions** (See: An-Nisa', ayah 69)." 'Aa'isha said: 'Allaah benefited the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom Allaah caused to abandon Islaam because of 'Umar's speech. Then Abu Bakr led the people to True Guidance, and acquainted them with the right path they were to follow so that they went out reciting: **"Muhammad is no more than a Messenger and indeed many Messengers have passed away before him..."** (Aali 'Imraan, ayah 144)' [al-Bukhaaree; The Book of the Companions of the Prophet]



Narrated by Abu Ad-Darda (radiallaahu 'anhu): While I was sitting with the Prophet (salallaahu 'alayhi wa sallam), Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet (salallaahu 'alayhi wa sallam) said, "Your companion has had a quarrel." Abu Bakr greeted (the Prophet, (salallaahu 'alayhi wa sallam)) and said, "O Allaah's Messenger! There was something (i.e. quarrel) between me and Ibn Al-Khattab. I talked to him harshly and then regretted that, and requested him to forgive me but he refused. This is why I have come to you." The Prophet (salallaahu 'alayhi wa sallam) said thrice, "O Abu Bakr! May Allaah forgive you." In the meanwhile, 'Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet (salallaahu 'alayhi wa sallam) and greeted him, but signs of displeasure appeared on the face of the Prophet (salallaahu 'alayhi wa sallam) till Abu Bakr pitied ('Umar), so he knelt and said twice, "O Allaah's Messenger! By Allaah! I was more unjust to him (than he to me)." The Prophet (salallaahu 'alayhi wa sallam) said" **"Allaah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money."** He then said twice, **"Won't you then give up harming my companion?"** After that nobody harmed Abu Bakr.

Narrated by Ibn 'Umar: **During the lifetime of the Prophet (salallaahu 'alayhi wa sallam), we considered Abu Bakr as peerless, and then 'Umar and then 'Uthman (coming next to him in superiority), and then we used not to differentiate between the companions of the Prophet.** [al-Bukhaaree; The Book of the Companions of the Prophet]

Shaikh 'Ali al-Haddaadee said about Abu Bakr (radiallaahu 'anhu): "Abu Bakr As-Siddeeq was the first of the people to believe in the Prophet (salallaahu 'alayhi wa sallam) and he was his companion in the cave. He was his successor in (leading) the prayer on the day when he was extremely sick and the most beloved of the men to him. He was the one who, if (the Prophet) were to take a Khaleel (intimate companion) from the creation, then he would have taken him as a Khaleel. He spent his wealth in the cause of Allaah. The companions pledged their allegiance to him, unanimously acknowledging his virtue and affirming his eminence; the just Imaam who walked amongst the people upon the path of justice, humility, kindness, and mercy whilst having resoluteness and determination." [55]



Generally, the Raafidah maliciously believe that all of the sahaaba except three apostated after the Prophet's death, whereas Allaah guaranteed the sahaaba Paradise, including 10 by name in one hadeeth, and others in other ahadeeth. And there are numerous ahadeeth about the virtue of Abu Bakr as-Sideeq, 'Umar and 'Uthman, yet they revile them, slander them, accuse them of kufr. And refuge in Allaah is taken!

In fact, Shaikh al-'Uthaimeen (rahimahullaah) relayed in his sharh of **al-'Aqeedah al-Wasitiyyah** that some of the Raafidah actually declared 'Ali ibn Abi Talib (radiallaahu 'anhu) a '*kaafir*,' "*because 'Ali approved of oppression and falsehood by giving the pledge of allegiance to Abu Bakr and 'Umar. While it was required that he reject their pledge - so when he did not adhere to the truth and justice, and he agreed with the oppression, he became an oppressive disbeliever...*" Aoodhubillah!

The Prophet (salallaahu 'alayhi wa sallam) said: **"The best of mankind is my generation."** [Bukhaaree, Muslim]

Allaah's Messenger (salallaahu 'alayhi wa sallam) said: **"I have been sent (as a Messenger) in the best of all the generations of Adam's offspring since their Creation."** [Bukhaaree; The Book of the Virtues of the Prophet and His Companions]

'Abdullaah ibn Mas'ood (radiallaahu 'anhu) said, "No generation comes except that is worse than the former one. I do not mean a leader better than another leader, nor a year better than another year, but your scholars and people of understanding will go and you will not find others to replace them. And a people will come and they will give rulings according to their own opinions."

Ibn Taymeeyah (rahimahullaah) said in Al-'Aqeedah al-Wasitiyyah: "...The companions have precedence and virtue... They are the best of all generations... Anyone who takes a look at their lives, with knowledge and insight and takes into consideration what Allaah has bestowed upon them of virtues and merits, will certainly know that they are the best of creation after the Prophets. There never was, nor will there ever be, anyone like them and they are the best from all the generations of this Ummah, which in itself is the best and most noble of all Ummahs before Allaah."

Shaikh al-'Uthaimeen (rahimahullaah) said: "It is an obligation to love, honor and

respect them (the sahaabah) due to their belief in Allaah and their relationship to the Prophet (salallaahu 'alayhi wa sallam), and in order to implement the advice of the Prophet (salallaahu 'alayhi wa sallam): **"I remind you of Allaah concerning my Ahl al-Bayt."** [Muslim, no. 2408]

Shaikh al-'Uthaimeen (rahimahullaah) also said: "The companions are not infallible from sins. It is possible for them to have committed sins, as it is possible for others; however, they are the worthiest of forgiveness due to the following reasons:

1. Fulfillment of Eeman and righteous deeds.
2. Precedence in accepting Islaam and being meritorious, as it is established by the Prophet (salallaahu 'alayhi wa sallam) that they are the best of generations.
3. Venerable actions, such as the Battle of Badr and the pledge of Ridwaan, which were not performed by others besides them.
4. Repentance from sin. Repentance removes what came before it.
5. The good deeds, which wipe away the bad deeds.
6. The tribulations that afflicted them. Tribulations expiate sins.
7. The supplication of the believers for them. [*Radiallaahu 'anhum*]
8. The intercession of the Prophet (salallaahu 'alayhi wa sallam), of which they are the most deserving from amongst mankind."

Allaah chose the sahaaba to transmit the entire religion to us - all the ayat of Allaah and all the ahadeeth of the Messenger (salallaahu 'alayhi wa sallam). And Allaah said He is pleased with Islaam, and He is pleased with the sahaabah. And since the filthy and vile Raafidah are not pleased with Islaam as a religion, they speak ill of the sahaabah.

Shaikh 'Abdul-Muhsin Al-'Abbaad (hafidhahullaah) said: "It has been established that the Messenger (salallaahu 'alayhi wa sallam) said: **Whoever calls to guidance will have the reward similar to all those who follow him without their reward**

**diminishing in any way and whoever calls to misguidance, he will have the sins similar to all those who follow him without their sins decreasing in any way.**  
[Saheeh Muslim (4/2060)]

This noble hadeeth primarily necessitates a great portion and fortune for the Companions because they are the ones who took this guidance and light from the Messenger (salallaahu 'alayhi wa sallam) and passed it on to those after them. So all those who benefited from it, the Companions (radiallaahu anhum) will have reward similar to theirs until Allaah inherits the earth and those upon it.

Yet before them, the Messenger (salallaahu 'alayhi wa sallam), (since) he came with this good and this guidance, Allaah will reward His Prophet (salallaahu 'alayhi wa sallam) with the same reward as He gives to all those who were guided, entered the religion of Allaah and did good deeds, without their reward decreasing in any way. This is because the Prophet (salallaahu 'alayhi wa sallam) is the one who called the people to this guidance. He has the same reward of all those who benefited from it due to him (salallaahu 'alayhi wa sallam).

The Companions of the Messenger of Allaah (salallaahu 'alayhi wa sallam) will have a great portion and fortune from that reward, for they are the ones who obtained this guidance and passed it on to those after them. They are the ones who collected the Qur'an. They are the ones who memorized it. They are the ones who passed it on to those who came after them. Those who obtained the Sunnah of the Allaah's Messenger (salallaahu 'alayhi wa sallam), may Allaah be pleased with them. They passed it on to those who came after them thereby, gaining much reward and recompense. They will receive a great reward and a great fortune from the call of the Messenger (salallaahu 'alayhi wa sallam)." [56]

Shaikh ul-Islaam Ibn Taymeeyah said regarding the Raafidah: **They are the greatest of the followers of desires, in both ignorance and oppression. They show enmity towards the best of the Awliyaa' of Allaah, the Most High, from those after the Prophets, amongst the foremost (in faith) amongst the Muhaajireen and Ansaar and those who followed them in goodness – may Allaah be pleased with them, and they be pleased with Him – and they ally with the Disbelievers, Hypocrites, Jews, Christians, the Pagans, and the various factions of the Malaahidah (Disbelieving Heretics) such as the Nusayriyyah, the Ismaa'eeliyyah, and others from astray ones.** [57] and he said in answer to the one

who asked about the hearts of the Raafidah: **From the greatest of the filth of the hearts is that there should be enmity in the heart towards the best of the Believers and the chiefs of the Awliyaa` of Allaah after the Prophets.** [58]

Ibn Taymmeeyah (rahimahullaah) was asked: Why do they [the Raafidah] revile the companions?

Ibn Taymmeeyah (rahimahullaah) answered: **"The Raafidah revile the companions and their narrations, but the inner reality of the matter is that they desire revilement of the Messengership (itself)."** In another statement, Ibn Taymmeeyah (rahimahullaah) said: **"For indeed the dispraising of the best of generations, those of whom accompanied the Messenger of Allaah (sallallaahu 'alayhi wa sallam) is a dispraise of the Messenger (sallallaahu alayhi wa sallam)."** [59]

Shaikh Rabee' said: "The Raawafidah hate Islaam and they are not capable of speaking against (Prophet) Muhammad - sallallaahu 'alayhi wa sallam - so they speak against Abu Bakr and 'Umar and the scholars of the Ummah; they want to overthrow Islaam. If the people of major Bid'ah speak, then they don't speak against [Imams] Ahmad and Shafi'ee, but they speak against Muhammad bin 'Abdul-Wahhab and Ibn Taymmeeyah and their likes, so that they can try to overthrow this Manhaj." [60]

Abu Zur'ah ar-Raazee said: **"If you see a man who demeans one of the companions of Allaah's Messenger (salallaahu 'alayhi wa sallam), then know that he is a heretic. That is because the Messenger (salallaahu 'alayhi wa sallam) with us is truth and the Qur'an is truth, and indeed the Qur'an and Sunnah were conveyed to us by the companions of Allaah's Messenger (salallaahu 'alayhi wa sallam). Indeed, they [the heretics] intend to disparage our witnesses, so as to falsify the Book and the Sunnah. However, disparagement of themselves is more befitting - and they are the heretics."** [61]

Aoodhubillaah! What a filthy intention. So this is why they attack the sahaabah. But the Raafidah have nothing to stand on.

These are the companions of the Messenger of Allaah (salallaahu 'alayhi wa sallam), about whom Abu 'Umar ibn 'Abdil-Barr (rahimahullaah) said: **"They are his companions, the disciples who retained it (the message) and conveyed it as**

sincere ones and as doers of good until their conveying of the Religion was accomplished. And because of them, the proof of Allaah (Ta'aala) had become established upon the Muslims. For they are the best of generations, and the best nation brought out for mankind.

The integrity of all of them is affirmed due to the praise of Allaah ('Azza wa Jall) with regard to them, and the praise of His Messenger (salallaahu 'alayhi wa sallam) [with regard to them]. There can be nothing more equitable than the one whom Allaah is pleased with for companionship of His Prophet, and being of aid to him, and nor is there a credibility better than that, and nor is there a praise more complete than it..." [62]

Shaikh Rabee' said: "Indeed Allaah made this religion manifest at the hands of the noble, sincere Companions, the Companions of Muhammad - sallallaahu alayhi wa sallam - who conquered hearts with knowledge, guidance and Eemaan. They conquered fortresses and lands with the swords of truth. So they assisted the religion of Allaah - Tabaraka wa Ta'ala - with everything they had of strength, with everything that they were capable of sacrificing of wealth and souls. They put into effect the objective which Allaah had intended for this Deen, that it prevail and that it be manifest above all religions. This is because this religion stands upon guidance and upon knowledge - not upon desires, ignorance, foolishness and chaos, which has now become predominant in many countries! There are those people whose Da'wa is not built upon the Book of Allaah nor upon the Sunnah of the Messenger of Allaah; rather their Da'wa stands upon the following of desires, except those whom Allaah - Tabaraka wa Ta'ala - has protected." [63]

These are the companions whom Allaah chose to support the Messenger (salallaahu 'alayhi wa sallam), love him more than they loved their own selves and family and wealth, defend him, fight alongside him, learn directly from him, imitate him in his beliefs, statements, actions, his approvals and disapprovals, preserve what he conveyed to them from Allaah, and transmit the entire Religion precisely to the Ummah, and defend it against the doubts and falsehood they encountered after the Prophet's death.

Abu Bakr as-Siddeeq (radiallaahu 'anhu) was asked a question about an ayah from the Book of Allaah, and he said in reply, **"Which earth will carry me? Which sky will shade me? If I say about an ayah from the Book of Allaah other than what**

Allaah, the Perfect and Most High, intended." [64]

'Umar bin al-Khattab (radiallaahu 'anhum) so feared attributing anything - even a letter - in error to the Prophet (salallaahu 'alayhi wa sallam) that after mentioning a hadeeth, he would always say, "or how he said," even though he had memorized the hadeeth. [65]

Furthermore, the companions were sincere advisers and used to admonish one another and refute one another's mistakes. And this included the khulaafa such as Abu Bakr (radiallaahu 'anhu), who reminded the sahaaba to correct him if he errs. And if they didn't, the religion would be destroyed. Instead, Allaah used the companions as a means to preserve His Deen.

One time, during 'Umar's khilafa, a sahaabi knocked on the door of 'Umar three times. 'Umar didn't open the door, so this companion left. Then 'Umar sent someone after him and, when he returned to 'Umar, 'Umar asked him: "Why didn't you wait?" ['Umar was the khalifah.] So this sahaabi said, "I left because the Messenger of Allaah (salallaahu 'alayhi wa sallam) said: ***Isti'dhan (seeking permission to enter) is only three times.***" 'Umar said: "The Messenger (salallaahu 'alayhi wa sallam) said this?" The sahaabi said: "Yes." 'Umar then said: "Either you bring witnesses [to affirm that the Messenger said this], or I will beat you."

So this sahaabi went to the Ansaar, and said: O people, has anyone of you heard what the Prophet (salallaahu 'alayhi wa sallam) said concerning seeking permission to enter? A group of the companions, such as Abu Sa'eed al-Khudri and even young companions, replied in the affirmative and they repeated exactly what this sahaabi said. So they all went to 'Umar and told him, and 'Umar was quiet after this. [66]

So this not only shows 'Umar's *gheera* (honorable jealousy) for the Deen of Allaah, but also that when proof reached him, he accepted it.

'Abdullaah ibn Mas'ood (radiallaahu 'anhu) said: **Verily, we emulate, and do not initiate, and we follow and do not innovate.** [al-Laalikaa`ee in Usool-ul-I'tiqaad, 1/86]

Abu Bakr (radiallaahu 'anhu) said: **Indeed, I am a follower, and I am not an innovator.** [Kitaabus-Sifaat of Ibn Qudaamah al-Maqdisee]



Who is not aware of the tremendous statement of 'Abdullaah Ibn 'Abbaas (radiallaahu 'anhummaa), who said: **I fear that stones are about to rain upon you from the sky. I say to you 'The Messenger (salallaahu 'alaihi wa sallam) said such and such', and you say back to me '(But) Abu Bakr and 'Umar said.'** And 'Abdullaah Ibn 'Umar's similar admonishment of one who took the statement of 'Abdullaah's own father ('Umar ibn al-Khattab) over the Prophet's statement. And, of course, these matters were decreed by Allaah, so that we would take some lessons from them, and not only refuse to place anyone's words over the words of the Prophet (salallaahu 'alaihi wa sallam) - **who did not speak from his own desire** - but also so that we would know that the companions defended and guarded the revelation, did not dare placing their words above the Prophet's words, and were from the means of Allaah preserving His Religion:

**Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).** (Al-Hijr, ayah 9)

And alongside all of that, one should read what the tabi'een reported concerning the sahaabah and their tremendous diligence in precisely transmitting the Deen - the text and its meanings and method of implementation - and their teaching the tabi'een the importance of stopping at the text and following and not innovating, and their defending the religion from what doesn't belong to it, refuting all falsehood no matter who it came from - and the people of falsehood - without fearing the blame of the blamers.

There are many, many athaar of the sahaaba teaching the tabi'een and calling other than the tabi'een to stop at the text, and refuting those for not stopping where the Messenger of Allaah (sallaahu 'alayhi wa sallam) stopped. One such case is when one of the companions in a circle of knowledge heard a man in another circle sneeze and say, "*Al-Hamdulillahi Rabbil-'Alaameen.*" So the companion got this man's attention, and told him, the Prophet (sallaahu 'alayhi wa sallam) taught us to say: **Al-Hamdulillah.**

Also, a companion saw a man raise his hands in du'aa while giving a khutbah, so the companion said to him: **May your hands perish! The Messenger of Allaah (salallaahu 'alayhi wa sallam) never did that** [never raised his hands in du'aa while giving a khutbah].

From whom did the companions (radiallaahu 'anhum) learn this tremendous matter of stopping precisely at the text, a matter that is from the means of the preservation of this complete and perfect Religion? They learned this from the Messenger of Allaah (salallaahu 'alayhi wa sallam).

As Shaikh Muhammad Amaan bin 'Ali Al-Jaamee [d. 1416H] (rahimahullaah) wrote in his explanation of **The Conditions, Pillars and Requirements of Prayer**: "...the Prophet (salallaahu 'alaihi wa sallam) taught one of his companions the supplication one should make when going to bed. The supplication contains the following words: ***Aamantu bi-Kitaabik aladhee anzalta wa Nabee'ik aladhee arsalta.*** [I believe in Your Book that You revealed and in Your Prophet that You sent.] The Companion began to repeat this supplication in order to memorize it, but then on one occasion said, "***wa Rasoolik aladhee arsalta.***" What did he do? He replaced the word ***Nabee*** (Prophet) with the word ***Rasool*** (Messenger). This Companion then narrated that: The Prophet (salallaahu 'alaihi wa sallam) tapped my chest and said: '**No. Say: *wa Nabee'ik aladhee arsalta.***'" [67]

And thus the companions precisely transmitted the entire Religion, and as such it has reached us. This precise transmission is so important that Sufyaan Ath-Thawree (d. 161 H.) - rahimahullaah - said: "**Don't even scratch your head without an athar.**"

And these are from the means of Allaah's promise to preserve His Deen, for as Shaikh Muqbil (rahimahullaah) said: "I am very much impressed by the statement of Shaikh ul-Islam Ibn 'Taymmiyah (rahimahullaah): **If Allaah did not bring about [Imam] Al-Bukhaaree nor [Imam] Muslim, Allaah would still preserve His religion. Indeed Allaah has preserved His religion.** Allaah said: **Verily We have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).** (Al-Hijr, ayah 9)..." [68]

SubhanAllaah! Al-Hamdulillaah!

Not only were they sincere and pious, having Eeman as strong as mountains, and strong character in defending the religion from all falsehood and its people, but they did not ask unnecessary questions, and never once asked the Prophet (salallaahu 'alayhi wa sallam) for a miracle.

"Here it is important to point out the virtue of Muhammad's (salallaahu 'alayhi wa

sallam) Companions (radiallaahu 'anhum) over the companions of the other Prophets ('alayhimus-salaam). This includes firmness in the religion, patience and the lack of arrogance, may Allaah be pleased with them. Although the Companions (radiallaahu 'anhum) accompanied the Prophet (salallaahu 'alayhi wa sallam) in his travels and battles, such as during the battle of Tabuk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet by Allaah's leave.

And when the Companions became hungry, they merely asked the Prophet (salallaahu 'alayhi wa sallam) - to invoke Allaah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet (salallaahu 'alayhi wa sallam), and he asked Allaah (Subhanahu wa Ta'aala) to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet (salallaahu 'alayhi wa sallam) asked Allaah (Subhanahu wa Ta'aala) to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allaah's decision and follow the Messenger of Allaah (salallaahu 'alayhi wa sallam)." [69]

And read what the kufaar said about the companions:

**a-** Ibn Katheer (rahimahullaah) said, in his tafseer of the end of Suratul Fat-H: since the Companions (radiallaahu 'anhum) had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imam Malik (rahimahullaah) said, **"I was told that when the Christians saw the Companions, who conquered Ash-Sham, they commented, 'These people are, by Allaah, better than the Disciples (of 'Isa) according to what has been conveyed to us.'"** They indeed said the truth, for this Ummah was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this Ummah are the Companions of the Messenger of Allaah. **Allaah, the Exalted and Most Honored, praised them in previous Books and Revelations.**

**b-** Aboo Ishaq [Al-Fazaaree] stated: The enemy was never able to stand up to the companions of Allaah's Messenger (salallaahu 'alayhi wa sallam), so when the news of the defeat of the Romans came to Heraclius at Antioch, he asked [his people], "Woe to you, tell me about these people who fight you, are they not humans like you?" They replied, "Indeed, they are." He asked, "So are you more in number or them?" They replied, "We outnumber them greatly in all places." He said, "So how is it that you are

defeated whenever you meet them [in battle]?" A senior and esteemed elder amongst them replied, **"Because they stand in prayer at night, fast during the day, fulfill their agreements and promises, enjoin what is right and forbid what is evil, they are fair and just amongst themselves; and because we drink wine, fornicate, commit sin, break our agreements, steal, oppress and do injustice, enjoin the committing of what angers Allaah, and forbid what pleases Allaah the Mighty and Majestic, and we cause evil and corruption in the land."** Heraclius said, "You are the one who has told me the truth." [70]

c- After establishing himself in al-Madeenah, the Prophet Muhammad (salallaahu 'alayhi wa sallam) sent companions to the kings of various lands, inviting them to Islaam - the only religion of Allaah. When Rustom, the leader of Persia, asked one such companion Rabi' ibn 'Amir, "What are you people?," Rabi' answered, **"We are a people whom Allaah has sent to take whom He chooses away from the worship of the creatures [creation] to the worship of Allaah alone, from the narrowness of this world to the vastness of this world and the hereafter, and from the oppression (injustice) of the false religions to the justice of Islaam."** [71]

Allaahu akbar! Even the kufaar (disbelievers) had words of praise for the sahaabah, admitted the sahaabah's distinction among the rest of the people, and could not deny the obvious. So how evil are the Raafidah, that they don't acknowledge this!

And read about the success that Allaah granted them in spreading the Deen of al-Islaam.

"Allaah (Subhanahu wa Ta'aala) commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allaah (salallaahu 'alayhi wa sallam) started fighting the idolators in the Arabian Peninsula.

When he finished with them and Allaah gave him control over Makkah, Al-Madeenah, At-Ta'if, Yemen, Yamamah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered Islaam in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islaam, especially since they were from the People of the Scriptures.

The (salallaahu 'alayhi wa sallam) Prophet marched until he reached Tabuk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his Hijrah. In the tenth year, the Messenger of Allaah (salallaahu 'alayhi wa sallam) was busy with the Farewell Hajj. The Messenger (salallaahu 'alayhi wa sallam) died eighty-one days after he returned from that Hajj, Allaah (Subhanahu wa Ta'aala) chose him for what He had prepared for him (in Paradise).

After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq (radiallaahu 'anhu) became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allaah (Subhanahu wa Ta'aala) gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islaam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it.

On behalf of the Prophet (salallaahu 'alayhi wa sallam), Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islamic armies to fight the Roman cross-worshippers, and the Persian fire-worshippers. By the blessing of his mission, Allaah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allaah, just as the Messenger of Allaah (salallaahu 'alayhi wa sallam) had foretold would happen. This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Faruq, the Martyr of the Mihrab, Abu Hafs, 'Umar bin Al-Khattab (radiallaahu 'anhu). With 'Umar, Allaah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided them according to the legitimate and accepted method. 'Umar then died as a martyr after he lived a praise worthy life.

Then, the Companions among the Muhajirin and Ansar agreed to chose after 'Umar, 'Uthman bin 'Affan, Leader of the faithful and Martyr of the House (radiallaahu 'anhu). During 'Uthman's reign, Islaam wore its widest garment, and Allaah's unequivocal proof was established in various parts of the world over the necks of the servants. Islaam appeared in the eastern and western parts of the world, and Allaah's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allaah's enemies, and whenever Muslims overcame an Ummah, they

moved to the next one, and then the next one, crushing the tyrannical evil doers." [72]

Imam at-TaHawee (rahimahullaah) said: "We love the companions of the Prophet (salallaahu 'alayhi wa sallam). And we don't exaggerate in the love of anyone among them, exclusively. Nor do we claim that we are innocent of any one amongst them. We hate those who hate them. We don't mention them except in a manner of truth and praise. And we say, and we believe and we see that loving them is Deen and is Eeman and Ihsaan.

*Wa Bughdbahum Kufran, wa Shiqaaqan, wa Niffaqqaa, wa Tughyanaan* (And hating them is Kufr, opposing and separating oneself from the Muslims, hypocrisy and transgression).

And we affirm the khilafa after the Prophet (salallaahu 'alayhi wa sallam), first to Abu Bakr as-Sideeq (radiallaahu 'anhu). We prefer him to be the best of the entire Ummah after the Prophet (salallaahu 'alayhi wa sallam). Then secondly, the khilafa belonged to 'Umar ibn al-Khattab al-Farooq (radiallaahu 'anhu), and he is preferred from the entire Ummah after the Prophet (salallaahu 'alayhi wa sallam) and Abu Bakr as-Sideeq. Then 'Uthman ibn 'Affan (radiallaahu 'anhu), then 'Ali ibn Abi Talib (radiallaahu 'anhu). They are the rightly-guided khulafa (radiallaahu 'anhum), the guided Imams. They judged by the truth, and they were just with it.

And we believe in this and we believe in the 10 who were promised jannah, the 10 that the Prophet (salallaahu 'alayhi wa sallam) mentioned. We bear witness that they are in Jannah, because the Prophet bore witness for them in that and his statement.

And those 10 are: Abu Bakr as-Sideeq, 'Umar ibn al-Khattab (al-Farooq), 'Uthman ibn 'Affan (Dhun Noorain), 'Ali ibn Abi Talib, Talha, Zubair, Sa'd ibn Abee Waqqas, Sa'eed Ibn Zayd, 'Abdur-Rahman ibn 'Awf, and 'Ubaid ibn al-JarraH, and he is the trustworthy one from this Ummah. (Radiallaahu 'anhum) May Allaah be pleased with all of them. [73]

He who says good, righteous, beautiful things about the Messenger of Allaah (salallaahu 'alayhi wa sallam) and his companions and his wives and his children is innocent of Nifaq (hypocrisy). And the opposite is true! **He who says bad things about the Messenger of Allaah (salallaahu 'alayhi wa sallam) or his companions or his wives or his children, then he is a Munaffiq (hypocrite)!**



**And he is an enemy to Islaam!**

No doubt about that!

No doubt about that!

Rather, if he does it intentionally or unintentionally, he is not to be excused. Because, he is talking (ill) about people who brought us the Book of Allaah and the people who relayed to us the Sunnah of Mustafa (salallaahu 'alayhi wa sallam). So he does not seek to find fault - in reality - with those who are relaying it (the companions), but he seeks to find fault with the Qur`an and the Messenger of Allaah (salallaahu 'alayhi wa sallam).

And the scholars from the Salaf from those who were righteous and those who followed them righteously and anyone who came after them from the people of good and the people following the narrations and people of Fiqh and understanding, they are not to be mentioned except in a beautiful way. Don't mention a scholar who spent his whole life with the Book of Allaah, Subhanahu wa Ta'aala, and the Sunnah of the Messenger of Allaah (salallaahu 'alayhi wa sallam) except in a beautiful way.

And whoever mentions them with evil, then he is not upon the path - the path of Muhammad (salallaahu 'alayhi wa sallam) - the path that would lead one to Jannah. He is upon some other path."

Shaikh al-'Uthaimeen (rahimahullaah) said, in his sharh of **Al-'Aqeedah al-Wasitiyah**: "Anyone who slanders them (the wives of the Prophet) commits Kufr, because it necessitates the debasement and defilement of the Prophet's (salallaahu 'alayhi wa sallam) bed. [74]

Shaikh Siddeeq Hasan Khan (d. 1307 H.) said: "**...And whoever rebukes the khilaafah of any of them, then he is more astray than his father's donkey.**" [75]

Shaikh al-'Uthaimeen (rahimahullaah) also said, in his sharh of **Al-'Aqeedah al-Wasitiyah**: "To love (the companions) is to love the Messenger of Allaah (salallaahu 'alayhi wa sallam), and to love the Messenger of Allaah is to love Allaah."

Then the shaikh said we should seek Allaah's pleasure for them (radiallaahu 'anhum),

because:

- 1- They are the best of all nations.
- 2- They are the link between the Messenger of Allaah (salallaahu 'alayhi wa sallam) and this Ummah; it is through them that the entire Ummah received the Sharee'ah from him (salallaahu 'alayhi wa sallam).
- 3- Because of the great and expansive conquests that occurred at their hands.
- 4- Because they spread virtues among the Ummah, such as truthfulness, advice, noble characteristics, and manners, the like of which are not found among other than them. The one who reads about them from behind the wall will not realize this.

Indeed, none will realize this except the one who engrosses himself in the study of their biographies [76], recognizing their merits, their virtues, their influences, and their prompt responses to the calls of Allaah and His Messenger (salallaahu 'alayhi wa sallam).

Ibn Taymeeyah said in his 'Al-'Aqeedah al-Wasitiyyah: **"Whoever looks into the Seerah of these people (biography of the companions), with knowledge and insight, and what Allaah favored them with of virtues, he will know with certainty that they are the best of the creation after the Prophets."**

Among Shaikh al-'Uthaimeen's comments on this point regarding the sahaaba: "They are better than the Hawariyeen among the companions of 'Eesa ('alayhi salaam); they are better than the (Nuqabaa) among the companions of Moosa ('alayhi salaam). They are better than those who believed in Nooh, Hood, and others ('alayhimus-salaam). None can be found among the followers of the Prophets who are superior to the companions, may Allaah be pleased with them. This matter is clear and well-known, based on His, Exalted, statement: **You are the best of nations ever raised up for mankind.** (Aali-'Imraan, ayah 110) And the best of us are the companions, and because the Prophet (salallaahu 'alayhi wa sallam) is the best of creation, so his companions are the best of all categories of companions - without a doubt!"

Ibn Taymeeyah (rahimahullaah) also said about the companions in his monumental work: **"There has not been, nor shall there be any like them."** And: **"And they**

are the elite among generations of this Ummah, which is the best of nations, and the most honorable to Allaah, The Mighty and Sublime."

Shaikh al-'Uthaimeen also mentioned some of the virtues of 'Aaishah (radiallaahu 'anha):

"- Her good companionship with the Prophet (salallaahu 'alayhi wa sallam) during his later years.

- Allaah cleared her in the Book from what the people of fabrication accused her.

- Allaah revealed ayat regarding her (with praise) such that they will be recited until The Day of Judgement.

- She preserved what no women besides her preserved of the guidance and Sunnah of the Prophet (salallaahu 'alayhi wa sallam).

- She disseminated much knowledge in the Ummah.

- The Prophet (salallaahu 'alayhi wa sallam) did not marry a virgin besides her, thus her marital development and training was by the Prophet (salallaahu 'alayhi wa sallam).

- The Prophet (salallaahu 'alayhi wa sallam) said about her: **"The superiority of 'Aa'ishah over women is like the superiority of *ath-Tharid* over the rest of the foods."** [Bukhaaree, Muslim]"

Among the many examples that Shaikh Muqbil (rahimahullaah) listed to show the extent of the deviance of the evil Raafidah, he said: **"They (the Rawaafid) extol Abu Lu'Lu'a for killing 'Umar (radiallaahu 'anhu), (even though) Abu Lu'Lu'a was a disbelieving fire worshipper by the consensus of the Muslims!"** [77]

It is reported that Ayyub Al-Sakhtiyani (rahimahullaah) mentions about the righteous predecessors (Salaf-us-Saleh): **"Whoever loves Abu Bakr As-Siddiq (radiaallaahu 'anhu) has upheld the religion, whoever loves 'Umar ibn Al-Khattab (radiaallaahu 'anhu) has made the way clear, whoever loves 'Uthman ibn 'Affan (radiaallaahu 'anhu) is enlightened by the light of Allaah, and whoever (also) loves 'Ali ibn Abi Taalib (radiaallaahu 'anhu) has taken the firmest**

handhold. Whoever speaks well of the companions (radiaallaahu 'anhum) of Allaah's Messenger (sallaallaahu 'alayhi wa salaam) is clear of hypocrisy (nifaaq), but whoever belittles any one of them or dislikes [any one of them] for something he did, then he is a heretic (mubtadi'), an opponent of the Sunnah and the righteous predecessors (the Salaf), and it is feared that none of his deeds will be raised to the heavens until he loves all of the Companions (radiaallaahu 'anhum) and his heart is clear towards them."

Also, ponder upon the next three texts.

Allaah, Subhanahu wa Ta'aala, said (what means): **And whoever contradicts and opposes the Messenger** (Muhammad, (salallaahu 'alaihi wasallam)) after the right path has been shown clearly to him, **and follows other than the believers' (companions') way.** We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisa, ayah 115)

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **"Upon you is my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me. Hold onto It. And Bite onto It with your molar teeth."** [It - singular - meaning his (salallaahu 'alayhi wa sallam) Sunnah and their Sunnah is one and the same.]

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **...And this Ummah will break up into 73 sects, all in the hellfire except for one.** They said, "Which one is that, o Messenger of Allaah?" He said: **Those on that which I am upon today, and that which my companions are upon.**

It is clear from these texts - and many others - that the Sunnah (and way) of the Prophet ('alayhi as-salaatu wa salaam) is the Sunnah (and way) of the companions. And this would not be possible unless Allaah had given the trustworthy and pious sahaaba the success to transmit the entire religion precisely, and implement it as commanded. May Allaah be pleased with all of them.

This is why Imam Ahmad (rahimahullaah) said at the very beginning of his highly beneficial book *Usool-us-Sunnah* (Foundations of the Sunnah): "The Fundamental Principles of the Sunnah with us are: 1- **Holding fast to what the Companions of the Messenger of Allaah (salallaahu 'alayhi wa sallam) were upon,** 2- **Taking them [and their way] as a model to be followed,** 3- The abandonment of

innovations, and every innovation is misguidance..."

Shaikh Abdul-Muhsin Al-'Abbaad (hafidhahullaah) said, "In Allaah's saying concerning the companions (what means) **'that He may enrage the disbelievers with them,'** there can be found the severest ruling, the harshest threat and the worst of warnings for those who are enraged by the companions or those who have some hatred for them in their hearts."

Furthermore, this slandering doesn't hurt the companions. Read the following athaar: Jabir ibn 'Abdullaah (radiallaahu 'anhu) reported: It was said to 'Aa'ishah (radiallaahu 'anha): 'Some people are abusing the companions, especially Abu Bakr and 'Umar,' and she said: **Are you disturbed by this? Their deeds have been cut off from them [meaning because they have died], but Allaah loves that their rewards persist [due to being slandered].'**" [Ibn Atheer mentions it in Jaamiu Al-Usool (8:554), and ascribes it to Razeem!]

It is reported that 'Abd Al-Rahmaan bin Mahdee (rahimahullaah) said: **"If it were not for the fact I hate that Allaah is disobeyed, I would have wished that no one remain in this city except that he had spoken ill of me and backbitten me; for what is nicer than a good deed a man finds in his records on the Day of Resurrection without having done a thing or even having known?"** [*Abu Nu'aym, Hilyatu Al-Awliyaa'* 4:45, via Sayingsofthesalaf.net.] [78]

Allaah said (what means): **'Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**12- Denying Allaah's exoneration of 'A'ishah (radiallaahu 'anha) in Surat an-Noor, instead slandering 'A'ishah with disgusting names, and attributing to her what Allaah exonerated her from, and even bizzarely acting out imaginery beatings of her [This is Kufr, Aoodhubillah!]**

Allaah said: **Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment. On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.** (An-Nur, ayah 23-24)

Shaikh Ahmad bin Yahyaa an-Najmee said: "I say, whoever explicitly accuses the Mother of the Believers 'Aa'ishah, the daughter of as-Siddeeq (radiallaahu 'anhumaa), the one who Allaah has vindicated from above the seven heavens and has sent down her vindication in verses which are recited until the Day of Judgment; whoever does that then **he has disbelieved with a kufr that expels him from the religion**, and he is bound to spend eternity in the fire. Because he has belied Allaah ('azza wa Jal) in His informing of her vindication. Al-Qurtubee has mentioned that in his Tafseer from Maalik. Ibn Katheer, may Allaah have mercy upon him, said in his Tafseer of the verse:

**Verily those who accuse chaste women who never even think of anything touching their chastity and are good believers, then they are cursed in this life and in the Hereafter, and for them will be a great torment. On the Day when their tongues, hands and legs will testify against them as to what they used to do.** (An-Noor, ayat 23-24) He (Ibn Katheer), may Allaah have mercy upon him, said: This is a threat from Allaah the Exalted to those who accuse chaste women who never think of anything touching their chastity and are believers, being all inclusive. Therefore, the Mothers of the Believers are even more entitled to enter into this than every other chaste woman. Especially she who was the reason for the revelation of this verse, that is 'Aa'ishah the daughter of as-Siddeeq. **The scholars, may Allaah have mercy upon them, are in total agreement that whoever reviles her and accuses her with that which he has accused her with after that which has been mentioned in the verse, then he is a Kaafir; because he rejects the Qur'aan.** Regarding the other Mothers of the Believers there are two sayings (amongst the scholars). The most correct of them is that they are similar to her (in this ruling), and Allaah knows best. And upon this, there is consensus that whoever reviles 'Aa'ishah (radiallaahu 'anha) (accusing) her with fornication after Allaah has vindicated her from it in His Book, then he is a Kaafir whose blood and wealth are permissible, and it is obligatory that he be killed (by those in judicial authority).

Shyakhul-Islaam Ibn Taymeeyah, may Allaah have mercy upon him, said in his book **as-Saarim al-Maslool 'Alaa Shaatimir-Rasool** (sallaallaahu 'alayhi wa sallam. Pg. 565-567: Chapter: Reviling the Wives of the Prophet: al-Qaadee Abu Ya'laa, may Allaah have mercy upon him, said: **'Whoever wrongfully accuses 'Aa'ishah of az-Zinaa (fornication) after Allaah has vindicated her from it has disbelieved with there being no difference of opinion concerning this.'** More than one of the



scholars have reported the consensus upon this, and more than one of the Imams has explicitly stated this ruling. It has been narrated from Maalik: Whoever reviles Abu Bakr is to be lashed, and whoever reviles 'A`aishah, accusing her with that which Allaah has vindicated her from, then he is killed, for he has opposed the Qur`aan: **Allaah forbids you from it and warns you not to repeat it if you are indeed believers.** [Sooratun-Noor, 24:17] Aboo Bakr ibn Ziyaad an-Naysaabooree said: I heard al-Qaasim ibn Muhammad saying to Ismaa'eel ibn Is-haaq: al-Ma`moom came with two men bound in chains. One of them had cursed Faatimah and the other had cursed 'Aa`ishah. So he commanded with the killing of the one who had cursed Faatimah and he left the other. So Isma'eel said to him: What is their ruling except that they both are to be killed? For the one who has cursed 'Aa`ishah has rejected the Qur`an. And upon this is the history of the people of Fiqh and knowledge from Ahl al-Bayt and other than them.

Abu as-Saa`ib said: One day I was in the presence of al-Hasan ibn Zayd ad-Daa'ee in Tabaristaan. He used to wear woolen clothing, and command the good, and forbid the evil. He would set out every year with twenty-thousand deenaars towards the City of Peace (al-Madeenah), and divide it amongst the children of the companions who were still alive. There was a man in his presence who mentioned 'Aa`ishah with a vile statement of al-Faahishah (accusing her of illegal sexual intercourse). So he said: O young man; strike his neck! The 'Alawiyyoon (the Shee'ah) said: This man is from our Shee'ah (group, sect). He said: The Refuge of Allaah is sought. This is a man who has reviled the Prophet (sallallaahu 'alayhi wa sallam).

Allaah the Exalted has said: **Bad women are for bad men and bad men are for bad women. Good women are for good men and good women are for good men. Such good people are innocent of every bad statement which they say; for them is forgiveness and a generous provision.** [Sooratun-Noor, 24:26] So if 'Aa`ishah is '*evil*' then [that would mean] the Prophet (sallallaahu 'alayhi wa sallam) is '*evil*.' So he (the man who said this) is a Kaafir! He struck his neck while I was present. [Reported by al-Laalikaa`ee].

It has been narrated on the authority of Muhammad ibn Zayd, the brother of al-Hasan ibn Zayd that a man came upon upon him from 'Iraaq, and he mentioned 'Aa`ishah with evil. So he went towards him with a pole, and beat his head and killed him. They (the Shee'ah) said: He is from our Shee'ah (sect, group) and from Bane al-Abaa!! He said: This one is a two-horned goat, and the two-horned goat deserves to

be killed! As for the one who reviles other than Aa`ishah from his wives (radiallaahu 'anhunna), then there are two sayings: 1) That he is similar to the one who reviles other than them from the companions, based upon that which will come. 2) This is the most correct: That whoever accuses any one of the Mothers of the Believers with az-Zinaa, then he is like the one who has accused 'Aa`ishah (radiyallaahu 'anhaa). The meaning of that has preceded on the authority of Ibn 'Abbaas. Because that contains ignominy and disgrace against the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and harming him; greater harm than marrying them after his death. Clarification of that has preceded in what has past. As for sitting with him and treating him as a peer, then this is not permissible. However, if you happen to come to a gathering and he is sitting therein then try not to be easygoing and delightful towards him and one may advise him with what he is able. The one who reviles 'Aa`ishah - the one whom Allaah has vindicated and is the wife of the Prophet (sallallaahu alayhi wa sallam), rather she was the most beloved of his wives to him - then he is a Kaafir and it is permissible to identify him with Kufr after an-Naseehah (advice) has preceded; and with Allaah is the tawfeeq." [79]

Allaah said (what means): **Then where are you going? Verily, this (the Qur`an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**13** - Fabricating allegations that 'Ali should have been the calipha instead of Abu Bakr and 'Umar, and that the companions oppressed him (radiallaahu 'anhum ajma'een). And certainly the Raafidah lied concerning that, because the companions - all of them, including 'Ali (radiallaahu 'anhum ajma'een) - had a unanimous agreement upon choosing Abu Bakr as the first Khalifa and then 'Umar and then 'Uthman. And 'Ali himself took a pledge to support Abu Bakr (twice), 'Umar and 'Uthman.

Shaikh Ibn Baaz (rahimahullaah) said: "This allegation is not known to be made by any Muslim sect other than the (Raafidah) Shee'ah. It is false and baseless report. On the contrary, there are many proofs indicating that the caliph after the Prophet (sallallaahu alaihi wa sallam) was Abu Bakr As-Siddiq - radiallaahu 'anhu - and the rest of the Prophet's Companions.

Although the Prophet (sallallaahu alaihi wa sallam) did not explicitly declare, or stipulate it, yet he issued orders to that effect. He ordered Abu Bakr to lead prayer

during the day of sickness. And when the issue of caliphate was mentioned in his presence, he emphasized: **Allaah and the believers disapprove of anyone other than Abu Bakr.** [Al-Bukhaaree no. 7217] It was for this reason the Companions including 'Ali - radiallaahu 'anhum - gave Abu Bakr their pledge of loyalty after the death of the Prophet (sallallaahu alaihi wa sallam). They all unanimously agreed that Abu Bakr was their best. It is also authentically reported that 'Abdullaah bin 'Umar - radiallaahu 'anhumma - said that the Companions used to say during the lifetime of the Prophet (sallallaahu alaihi wa sallam): **The best of this Ummah after its Prophet, is Abu Bakr then 'Umar then 'Uthman.** [Al-Bukhaaree, no. 3655] and the Prophet (sallallaahu alaihi wa sallam) approved of that. It is also authentically reported that 'Ali, may Allaah be please with him, used to say: **The best of this Ummah after its Prophet is Abu Bakr, then Umar.** [Al-Bukhaaree, no. 3671]

He ['Ali] also said: **'Anyone who prefers me to them, I shall flog him being considered as a slanderer.'** 'Ali never claimed that he was the best of the Ummah, nor did he claim that the Messenger (sallallaahu alaihi wa sallam) recommended him for the office of caliphate, nor did he assert that the Companions - radiallaahu 'anhum - plundered his right. When Fatimah - radiallaahu 'anha - died, 'Ali gave his pledge to Abu Bakr for the *second time* to emphasize his first pledge. He also wanted to prove to people that he was with the assembly of the Muslims, and had no grudge for Abu Bakr, radiallaahu 'anhum ajma'een. When 'Umar was stabbed, he left the decision of appointing his successor to six of the ten Companions whom the Prophet (sallallaahu alaihi wa sallam) testified that they will be admitted into Paradise, and 'Ali was one of them. He did not object 'Umar's arrangement during the latter's life nor after his death, nor did he claim that he was the most deserving of them all.

How then could anyone dare to forge a lie against the Messenger of Allaah (sallallaahu alaihi wa sallam) alleging that the Prophet (sallallaahu alaihi wa sallam) recommended 'Ali for the office of Caliphate when neither 'Ali claimed nor any Companion claimed it on his behalf? Rather the Companions were at unison on the validity of the caliphate of Abu Bakr and 'Umar, and 'Uthman. 'Ali recognized this and participated with them in Jihaad, consultation and other duties. Then, the Muslims were also in unison over which the Companions were in unison. Hence, it is not permissible after this for any person, or any sect - be it Shee'ah or otherwise - to claim that 'Ali was recommended for the office, and that caliphate of those who preceded him was false. Neither is it permissible for anyone to say that the Companions plundered 'Ali's right.

Such a statement is most false, and constitutes evil suspicion and ill thinking of the Companions of the Messenger of Allaah, including Ali. May Allaah be pleased with all of them. **Allaah has exonerated the Ummah of Muhammad (sallallaahu alaihi wa sallam) and guarded it against being in unison over falsehood.** It is authentically reported that the Messenger of Allaah (sallallaahu alaihi wa sallam) said in numerous traditions: **A group from My Ummah shall remain adhering to the truth, victorious.** [At-Tirmidhee no. 2192 and Ibn Majah no. 6] **It is impossible that the best and most honorable generations of this Ummah be at unison on falsehood, that is the caliphate of Abu Bakr, 'Umar and 'Uthman. No one who believes in Allaah and the Final Day would make such an allegation, nor would make it a person who possesses [even a] minimal understanding of Islam.**" [80]

'Ali ibn Abi Talib (radiallaahu 'anhu) said to Abu Bakr (radiallaahu 'anhu) in front of Fatima, the daughter of the Prophet (sallallaahu 'alayhi wa sallam): **"Indeed we know well, O Abu Bakr, your excellence,"** and he mentioned their relationship with the Messenger of Allaah (sallallaahu 'alayhi wa sallam), and their rights. [al-Bukhaaree, no. 3508]

Fatimah (radiallaahu 'anha) said to Abu Bakr, the Khalifah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam): **You and what you heard from the Messenger of Allaah (sallallaahu 'alayhi wa sallam) know better.** [Ahmad in his Musnad (1:4); Shaikh Ahmad Shakir said in his comment on al-Musnad no.14: Its Isnad is 'Saheeh']

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**14- Their leaders declare "haram" what Allaah declared "halal", and declare "halal" what Allaah declared "haram."** [**This is Kufr!, and obeying them in this is Kufr!**]

Allaah said (what means): **They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah)...** (At-Tawbah, ayah 31)

It is exclusively Allaah's right to prohibit something or make something lawful, as we learn from the following hadeeth.

Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a hadeeth via several chains of narration from 'Adi bin Hatim (radiallaahu 'anhu) who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allaah (salallaahu 'alaihi wa sallam) reached his area, 'Adi ran away to Ash-Sham, and his sister and several of his people were captured. The Messenger of Allaah (salallaahu 'alaihi wa sallam) freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allaah (salallaahu 'alaihi wa sallam).

'Adi, who was one of the chiefs of his people (the tribe of 'Tai') and whose father Hatim At-Ta'i was known for his generosity, went to Al-Madeenah. When the people announced his arrival, 'Adi went to the Messenger of Allaah (salallaahu 'alaihi wa sallam) wearing a silver cross around his neck. The Messenger of Allaah (salallaahu 'alaihi wa sallam) recited this Ayah - **They took their rabbis and their monks to be their lords besides Allaah** (At-Tawbah, ayah 31). 'Adi commented, "I said, "They did not worship them." The Prophet (salallaahu 'alaihi wa sallam) said, "Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they (Christians and Jews) obeyed them [in that]. This is how they worshipped them."

Prior to that, 'Adi had thought of worship as only bowing and prostrating, and hadn't thought of obedience as an act of worship.

In his sharh of Kitab at-Tawheed, Shaikh Fawzaan said about this ayah and hadeeth that explains it: **"Following scholars or anyone else in changing the rulings of Islamic Law is an act of Shirk ul-akbar (Major Polytheism)."** The Shaikh stressed that it is Major Polytheism only "if the follower knows that these enacted laws differ from those of Allaah."

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**15-** Many, many other bid'ah, such as their infamous self-torture, prostration on rocks, performing "hajj" in other than Makkah, denying authentic ahadeeth regarding the wiping over socks and regarding the legislated saying of "Ameen" at the end of reciting al-Fatihah. [Denying any statement of Allaah is **Kufr!**]

**Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed.** (Ash-Shura, ayah 21)

**Verily, Allaah does not set right the work of Al-Mufsidoon (the evil-doers, corrupts, etc.).** (Yunus, ayah 81)

Not only did their deviant shaikhs deceive them into "making hajj in 'Iran," but furthermore Ibn Taymeeyah pointed out that one of the leaders of the Raafidah authored a book which he called "Manaasik al-Mashaahid", wherein he made the graves [as places] to which Hajj is made, a statement that leads to the worship of the graves. [81]

Shaikh Rabee' said: **"From their religion is to build structures over graves, especially the graves of their Imams, and to perform Tawaaf around them, and to seek aid from the inmates of the graves. They give huge amounts of money to them, and take oaths and sacrifices at the doors to these structures. These are from the greatest types of Shirk."**

This includes the wailing and screaming and beating themselves that they do on the day that al-Hussayn was killed. Ibn Taymeeyah (rahimahullaah Ta'aala) said: "Allaah has ordered us with patience at the first sign of calamity and to say '**Inna lillaahi wa inna ilaihi raji'oon**', so how much more patience should we have (with the killing of al-Hussayn) in this time that we live. [For us today, this calamity is 14 centuries old.] So that which shaytaan has beautified for the people of misguidance and deviation of taking the day of 'Ashoora (the day of the killing of al-Hussayn) as a day of sadness, a day of mourning, the wailing and screaming and beating themselves that they do, and recitation of sad poems, mentioning of narrations that are full of lies, and whatever of truth they may mention, all this causes rancor and enmity between the Muslims, and factions and sects and war between the Muslims and calamities and tribulations. And it is used as an excuse by those evil Rawaafid to curse the companions (radiallaahu 'anhum) of the Messenger of Allaah (salallaahu 'alayhi wa sallam), the companions who were the first and foremost to support the Messenger of Allaah (salallaahu 'alayhi



wa sallam) from the muhajireen and the Ansaar." [via [MtwS.Posterosus.com](http://MtwS.Posterosus.com)]

On the Day of 'Ashoora, the Raafidah act pathetically, beating themselves, cutting themselves, even cutting their own babies with blades as a "*mourning for the death of al-Hussayn*." And they slap their cheeks and tear their clothes - again in direct opposition to what the Messenger of Allaah (salallaahu 'alayhi wa sallam) forbade.

Ibn Taymeeyah (rahimahullaah) said: "These (acts) are from that which the Prophet (salallaahu 'alayhi wa sallam) forbade in his saying: **He is not from us, he who slaps his cheeks, tears his clothes and calls to the slogans of the pre-Islamic period of ignorance.**"

And when 'Ali bin al-Hussayn Zayn al-'Aabideen (rahimahullaah) saw the people of Kufah wailing and crying, he rebuked them, saying: **"You wail and cry for us, so who are the ones who killed us?"** And in another narration that he was passing by them and he was ill and he said in a weak voice: **"Are you wailing and crying for us? Who are the ones who killed us?"** And in another narration that he said: **"These people cry over us but who killed us other than them?"**

Zaynab bint 'Ali bin Abi Taalib (radiallaahu anhumaa) said: **"To proceed, O people of Kufah, O people of deception, treachery and desertion...your example is like she who spins (yarn) only to break it after its strength. Is there anything in you but bragging, amazement, rank hatred, and lying...do you cry for my brother?! Yes, by Allaah, cry much and laugh little, for you have been put to trial through its infamy...and how do you consider cheap the killing of the descendant of the Seal of the Prophethood."**

For these (and sadly many other reasons), the scholars - such as Hammad al-Ansaaree - have said that not only is the Raafidah's claim of *loving and supporting Ahl al-Bayt* a false claim, but in fact they are **the furthest of the people from loving the household of the Prophet!**

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

16- They lie upon the Messenger of Allaah (salallaahu 'alaihi wa sallam) [The one who does this is threatened with the hellfire!]

Al-Mugheerah (radiallaahu 'anhu) narrated that the Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **Indeed lying upon me is not like lying upon anyone else. Whoever lies upon me intentionally, then let him take his seat in the hell-fire.** [Bukhaaree, no. 1291]

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

17- They have adopted disgusting morals of lying, deceit and treachery, and they fabricate narrations.

Shaikh-ul-Islaam ibn Taymeeyah (rahimahullaah) said: **"It is not known by the Muslims and Muslim countries from any faction or sect who are worse in their lies, and their causing treachery and division and dissension, and helping the kufaar against the Muslims than this deviant sect - and they are worse than the Khawaarij."** [82]

Shaikh-ul-Islaam ibn Taymeeyah (rahimahullaah) was asked: Is lying and hypocrisy from their [the Raafidah's] fundamental principles?

Shaikh-ul-Islaam Ibn Taymeeyah (rahimahullaah) said: **"The nifaaq and zandaqah (found) with the Raafidah is more than that which is (found) with all the sects/groups. Rather, it is inevitable that every single one of them has an aspect of nifaaq.** For indeed, the basis of the nifaaq that is founded upon lying, is that a man utters with his tongue that which is not in his heart just as Allaah has stated about the Munaafiqoon. The Raafidah consider this to be from the ***fundamentals of their religion*** and name it **'Taqqiyyah' (deception)**, and they (lyingly) relate this (on behalf) of the leaders of Ahlul Bayt, whom Allaah freed from (all) of that." [83]

Furthermore, the Raafidah are infamously known to fabricate narrations, falsely attributing statements [deception, lies] to Ahl al-Bayt, writing "on behalf of" - with no

chain of narration. As 'Abdullaah ibn al-Mubarak (D. 181 H. rahimahullaah) said: **"The Isnaad (chain of narration) is from the Religion; and if it weren't for the Isnaad, anyone would say what he or she wanted."**

They are extremely ignorant regarding the science of hadeeth.

Amongst these heretics is Al-Mughee'rah bin Sa'eed, and what do the scholars say about this Raafidi heretic? Al-Haafidh Adh-Dhahabi (rahimahullaah) stated in ***Al-Meezaan*** and Al-Haafidh Ibn Hajr (rahimahullaah) stated in ***Lisaan Al-Meezaan*** (6/75): **"(He is) Al-Mughee'rah bin Sa'eed Al-Bajalee Al Koofee, the Raafidi, the liar."**

Ibn Ade'e (rahimahullaah) said: **'There was no one in Koofa more cursed than Al-Mughee'rah bin Sa'eed with regards to what he narrated of falsehood about 'Ali (radiyallaahu 'anhu). He (Al-Mughee'rah) was always telling lies about Ahlul Bayt, and he has no chain of narration for what he narrated.'**

Another heretic is Isha'q bin Muhammad An-Nakha'ee Al-Ahmar. Haafidh Ad-Dhahabee (rahimahullaah) stated in ***Al-Meezaan*** and Ibn Hajr (rahimahullaah) stated in ***Lisaanul Meezaan*** (1/370) that: 'Isha'q bin Muhammad An-Nakha'ee Al-Ahmar was a liar and a deviant amongst the Ghulaat (extremists).' Al-Khateeb (rahimahullaah) said: 'I heard 'Abdul-Waahid Bin 'Ali Al-Asadee (rahimahullaah) saying: 'Isha'q bin Muhammad An-Nakha'ee was upon a filthy school of thought, and he (Isha'q) said that *'Ali (radiyallaahu-anhu) is Allaah (Jalla-Wa-'Alaa)*.'

Al-Hassan bin Yahyaa An-Nawbakh'tee (rahimahullaah) stated in his book titled ***Ar-Radd 'Alal Ghulaat*** (A refutation against the extremists): 'Isha'q bin Muhammad Al-Ahmar claimed that *'Ali (radiallaahu 'anhu) is Allaah* (subhaanah); and that *'Ali (radiallaahu 'anhu) manifested himself in Hassan and then in Hussayn* (radiallaahu 'anhuma); and that *'Ali (radiallaahu 'anhu) was the one who sent Muhammad (salallaahu 'alayhi wa sallam)* as  
a  
Messenger.'

Shaikh Muqbil (rahimahullaah) said: "These are some of the fairy tales/superstitions and lies of the Raafidah (Shee'ah), and (none) can protect you from these falsehoods except Allaah (subhaanah), and then you should hold fast to the Book (of Allaah) and the Sunnah of His Messenger (salallaahu 'alayhi wa sallam), and Allaah guides whomsoever He pleases to the straight path. And do not think that these fairy

tales/superstitions (of the Rawaafid-Shee'ah) have elapsed and diminished, for due to these fairy tales, the Raafidah of 'Iran are still waiting for the advent/emergence of Muhammad bin Al-Hasan Al-Askari." [84]

As Dr. Saleh-as-Saleh pointed out: If the Qur'an contradicts their teachings, they will distort and misinterpret the ayah to fit their own concept or belief, taught by their Imams.

He also said: about *Al-Kaafi*, the Raafidah's deviant book: "Al-Kaafi contains many, many thousands of fabrications. They even apply the term 'hadeeth' to these fabrications." Aoodhubillaah! He also said: "And all their fabrications are falsely narrated upon Ahlul-Bayt. So they fabricate these ahadeeth to conform to their Imam's point of view." [85]

Imam Ash-Shafi'ee said: "**Narrate knowledge from everyone you meet except the Raafidee Shee'ah, because they invent *Hadeeths* and adopt them as part of their religion.**" [86]

Muqbil [said](#): "Shareek bin 'Abdillaah, an-Nakh'ee and al-A'mash said about the Raafidah: '**We do not count them except as being the liars.**' And we say today about them: '**They are from the greatest liars. In fact they are from the Devils. And the author of (the book) 'Uyoon-ul-Mu'jizaat is an accursed Raafidee. And from them are those who affirm divinity for 'Ali ibn Abi Taalib (radiallaahu 'anhu).**'"

Muqbil said: "The Soofis, the Shee'ah and the Hizbees are evil (munkar) in of themselves, and they are in need of change. So do not wait for the changing of evil from them, because they are evil in of itself." [87]

And they desperately attempt to deceive the ignorant by saying that *Allaah commanded with Taqqiyah (deception)* in His statement (what means): **Verily, the most honorable of you with Allaah is that (believer) who has At-Taqwa (i.e. piety, fear of Allaah)...** (Al-Hujurat, ayah 13) Of course, as is clear, word *at-Qakum* does not mean having *deception*; rather it means those with piety (fear of Allaah), meaning: you earn honor with Allaah on account of taqwa (piety), not family lineage.

Ibn Taymeeyah responded to the disgusting tactics of the Raafidah by saying: "**Yet**

Allaah has declared as innocent those believers from Ahl al-Bayt, and others from this. In fact, they [believers from Ahl al-Bayt] were the greatest of people in truthfulness and actualisation of Eeman, and their Deen was Taqwaa - not *Taqqiyyah*." [88]

Their Deen was **Taqwaa** - *not Taqqiyyah*. Allaahu akbar!

A statement which clearly differentiates between the truth and falsehood, between good character and evil character, between Ahlus-Sunnah and ar-Rawaafid, between following Allaah's Messenger (salallaahu 'alayhi wa sallam) and following the deviant 'Abdullaah ibn Saba` (may Allaah give him what he deserves).

And the fabrications of the Raafidah have not ceased. And this is from the Raafidah's extreme ignorance that they actually think they can get away with fabricating narrations, although the entire religion has been preserved. All the ahadeeth have already been recorded. So what does this say about those who actually respond and accept the Raafidah's invitation? Those who have knowledge do this to destroy Islaam - exactly as the founder of the Raafidah intended - and only those who are evil or extremely ignorant respond, oblivious that Allaah has preserved His religion. Every hadeeth is already preserved, recorded and graded, either in Bukhaaree or Muslim or at-Tirmidhee or Ibn Majah or an-Nissai or the Musnad of Imam Ahmad or Ibn Khuzaima or in the Seerah or the tafseer.

Just as Allaah has promised to guard the Qur`an from corruption, likewise Allaah has preserved His entire religion by means of ***at-Taa'ifatul Mansoorah*** (The Aided Group), in accordance with the Prophet's statement (salallaahu 'alayhi wa sallam): **There will never cease to be a group from my Ummah upon the truth, uppermost. They will not be harmed by those who desert them or those who oppose them, until the affair of Allaah - the Blessed and Exalted - arrives, and they are in this state.** [al-Bukhaaree, Muslim, and others]

These are the defenders of the religion, refuting that which does not belong to the religion, not fearing the blame of the blamers, and they will be unharmed by those who oppose them. This is why Imam Sufyaan ath-Thawree (rahimahullaah) said: **"The Angels guard the heavens while Ahlul-Hadeeth (People of Hadeeth) Guard the Earth."** (Sharaf Ashhaab-il-Hadeeth, by Imam al-Khateeb al-Baghdaadee)

And the most prominent of these guardians of the earth, the leaders of **at-Taa'ifatul Mansoorah** are the scholars of Ahlus-Sunnah wal Jama'ah, such as Shaikh Rabee' bin Hadee al-Madkhalee and Shaikh Saalih al-Fawzaan and Shaikh 'Abdul-Muhsin al-'Abbaad, and Shaikh 'Ubaid al-Jabiree, and before them Shaikh al-Albaanee, Shaikh Ibn Baaz, Shaikh al-'Uthaimeen, and Shaikh Muqbil, tracing all the way back to the Salaf. The scholars of Ahlus-Sunnah wal Jama'ah are those who study the ahadeeth, differentiate the authentic from the unauthentic and fabricated, and narrate the authentic, and teach their true meanings, and how they are to be truly implemented, and share the beneficial gems extracted from them.

One of the greatest scholars of our era - Shaikh Muqbil (rahimahullaah) - was in fact raised as a Raafidee (a Zaydee), and Allaah guided his heart to not only see the falsehood and deception and the fabrication of the Raafidah and leave it, but to appreciate and be pleased with Islaam, and observe that Allaah indeed preserved what He completed and perfected. **Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).** (Al-Hijr, ayah 9) Such that Shaikh Muqbil became a noble scholar, a defender of Islaam, and thoroughly refuted the Raafidah.

Likewise, Imam Ash-Shawkanee used to be a Rafidee (Zaydee), then Allaah guided him, rahimahullaah. Both of them were from Yemen. Likewise, as-San'aanee was raised as a Zaydee, and Al-Siyaaghee. [In the past, the Zaydees were known for being less evil than the other Raafidah sects, but as for today, the Zaydees are just as evil - if not more - so do not be deceived!]

Keep in mind that the religion of al-Islaam is that which Allaah legislated.

Allaah's ayaat were conveyed and preserved, the ahadeeth have been conveyed and preserved, and the meaning of the ayaat and the ahadeeth have been conveyed and preserved. So not only can the scholars decipher an authentic text from a fabricated text, but if a person was to understand an ayah or hadeeth in a way different than that which the Messenger (salallaahu 'alayhi wa sallam) taught his sahaaba, the scholars would catch it. Yes! Even the meanings have been preserved.

As Ibn Taymeeyah (728H.) said: **"Mostly, you find the Raafidah either among the heretics (az-zanaadiqah), hypocrites (al-munaafiqeen), atheists (al-**



Mulhideen), or among the ignorant people who don't have knowledge about the transmitted reports, nor the rational matters."

So, yes, the Raafidah's leaders - no doubt - have knowledge of the truth, but reject it, and cover it, and deceive the masses.

Shaikhul-Islam Ibn Taymeeyah (rahimahullaah) stated: **As for the Sahaabah, it is not known that there was one who intentionally lied amongst them - and the praise is for Allaah** - just as it was not known that there was one from amongst them who was from the well-known people of innovation, such as the Khawaarij, the Raafidah, the Qadariyyah, the Murji'ah, etc... It is not known that any of these deviant groups were amongst them (the Sahaabah). **As for the Taabi'een, it is not known that anyone from the Taabi'een from the people of Makkah, Madeenah, ash-Shaam, al-Basrah intentionally lied. This is different from the Shee'ah. Indeed the matter of lying is something that is well known amongst them. Also this matter of lying has become known in the other groups after them.** [89]

The great extent that the sahaaba went to uphold truthfulness is well known and recorded. And, of course, they learned this from Allaah's Messenger (salallaahu 'alayhi wa sallam).

Al-Mugheerah (radiallaahu 'anhu) narrated that the Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **Indeed lying upon me is not like lying upon anyone else. Whoever lies upon me intentionally, then let him take his seat in the hell-fire.** [Bukhaaree, no. 1291]

On the authority of Sumarah bin Jundub and Al-Mugheerah bin Shu'bah (radiallaahu 'anhum), who said that the Prophet (salallaahu 'alayhi wa sallam) said: **Whoever narrates upon me a Hadeeth while he knows it to be a lie, then he is one of the liars.** [Reported by Muslim in Al-Muqaddimah (pg. 9), and at-Tirmidhee (5/32, no. 2662)]

'Aa'ishah (radiallaahu 'anha) said: **There was no trait more hated to the Messenger of Allaah (salallaahu 'alayhi wa sallam) than lying.** (Ahmad; authenticated by Al-Albaanee: no. 2052 in As-Silsilah)

The Raafidah's antics are sadly manyfold, and other deviant people have imitated them. So for example, one of these people comes across an authentic hadeeth that is

in opposition to his desires, so he looks at the companion or companions who narrated it, and gradually begins his assault on those companions with the intention of using that as an "excuse" for rejecting that hadeeth in front of the people.

In his book **Characteristics of The Hypocrites**, Imam Ibn al-Qayyim (rahimahullaah) said about the hypocrites: **"They found the text of the Book and the Sunnah combating their desires, so they laid down laws and principles by which they could reject them or weaken them. Allaah has unveiled their secrets and propounded parables for them. Know that each generation that succeeds them is like them, and so He [Allaah] has described them for His awliyya' that they may be aware of them.**

He, Ta'aala, says: **That is because they hate what Allaah has sent down, so He has made their actions come to nothing.** (Muhammad, ayah 9) **This holds true for all those who find the text burdensome and see them coming between him and his innovations and desires; it seems to him that he has come across an unbreakable solid structure, so he trades them for false rhetoric, exchanging reality for illusion."**

And the Raafidah and people of bid'ah have evil intentions, such as desiring to get rid of the message itself.

Student of knowledge Abu Hasan Malik said: Imam Ahmad questioned the religion of anyone who spoke evil of Hammad ibn Salamah. And this, may Allaah bless you, is from that which is known from the Manhaj-as-Salaf. And we understand that that which [causes] an individual to dispraise the carriers of the methodology of the Sunnah is [the message itself that] they carry.

As an example, it is mentioned o brothers, that when an individual [a Zindeeq (heretic) who] began to dispraise the companions, at the head of them Abu Hurairah, was asked before his neck was put to the sword and killed by the ruler: Why did you defame the likes of Abu Hurairah, and fabricate lies regarding those from amongst the greatest of mankind? Why did you do so? The Zindeeq said: **"For indeed, we understood that if we were able to get rid of the carriers of the message, then how easy would it be for us to get rid of the message itself."**

Shaikh al-Albaanee (rahimahullaah) said, in his introduction to *Silsilat ad-Da'eefah*: "From the greatest of all calamities that have befallen the Muslims dating back to

earlier generations is the widespread of weak and fabricated narrations, and this spread of weak and fabricated narrations has caused many problems, and brought many harms and evil consequences. Especially when people use weak and fabricated narrations in issues of 'aqedah (belief), the affairs of the Unseen...

We are afraid for those people who disseminate and spread the likes of these weak and fabricated narrations that they may be amongst those who will receive the punishment of Allaah, and may be included under the severe threat from the Messenger of Allaah (salallaahu 'alayhi wa sallam), who said: **Whoever lied upon me intentionally, then let him take his seat in the hellfire.**

Even those who didn't fabricate the narrations, they are still included in this severe threat by them spreading these fabrications and weak narrations."

In his introduction to *Da'eef al-Adab al-Mufrad*, Shaikh al-Albaanee (rahimahullaah) said: "It is encumbant upon anyone before they give a talk, a khutbah, any advice, before they want to call the people and teach them the affair of this Deen and before they use any narration of the Prophet (salallaahu 'alayhi wa sallam), they should make sure that narration is sound. May Allaah bless you.

The Prophet (salallaahu 'alayhi wa sallam) said: **Beware of narrating many narrations upon me. For indeed, if anyone wants to say something on my behalf, it should be nothing except what is correct and the truth. If anyone says what I have not said, he will be from the people of the fire.** [Ibn Abee Shaybah; Saheeha, no. 1753, authenticated by Albaanee]"

Also, Albaanee listed reasons why people would fabricate a hadeeth, and the greatest reasons are:

**1- [They are] the enemies of Islaam and enemies of the Sunnah.**

Hammad ibnu Zaid, one of the great scholars of hadeeth of the past, said: "The Zanaadiqah (the heretics) have fabricated some 14,000 ahadeeth."

**2- People who follow their whims and desires, and don't want to study the Sunnah.**

'Abdullaah ibn Yazeed al-Mukri` (rahimahullaah) said that a man from the people of bid'ah repented, becoming a man of the Sunnah, and then said to him: "Check those ahadeeth out there, because when I used to be with Ahlul-Bid'ah, whenever we saw something that may work for us, we would try to find a hadeeth to support us [even though no text supports bid'ah or shirk] and if we couldn't, we would fabricate one."

Hammad ibnu Salama (rahimahullaah), a great scholar, said that **one of the shaikhs of the Raafidah informed him that they used to gather only to fabricate narrations.**

Shaikh al-Albanee (rahimahullaah) said the evil consequences of weak and fabricated narrations are:

- 1- Neglecting sound and authentic ahadeeth.
- 2- Falling into Shirk!
- 3- Tawassul (intercession) with the creation!
- 4- Keeps people from worshipping Allaah.
- 5- Leads them to denial of certain matters of 'aqeedah!
- 6- Facilitating spread of bid'ah!

Shaikh Albaanee (rahimahullaah) said the mawqif (stance) of a Muslim concerning weak and fabricated narrations are:

- 1- Not permissible to use them
- 2- Nor permissible to accept them to be true
- 3- Verify what you hear - unless it comes from the scholars who are known to be people of hadeeth
- 4- Avoid all books that are not checked
- 5- Read Bukhaaree and Muslim [90]

The Raafidah slander the companions, and also viciously attack those who narrated many ahadeeth such as Abu Hurairah and 'Aa'ishah (radiallaahu 'anhum).

And likewise, this vile habit of theirs (and Ahlul Bid'ah, also) continues today regarding anyone who conveys or relays the truth - even if he is simply handing over a book, or an article or a CD which contains nothing except proofs from the Qur'an

and Sunnah (no opinions). He will be attacked, and declared "*wahhabi*." This is from their evil strategy of preventing advice and discouraging the spreading of the truth.

Allaah says (what means): **It is only Shaitaan (Satan) that suggests to you the fear of his Auliya` [supporters and friends (polytheists; disbelievers in 'Tawheed and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers.** (Aali 'Imraan, ayah 175)

Allaah, The Most High, said (what means): **And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.** (An-Nur, ayah 63)

Imam ash-Shafi'ee, who himself is a descendant of Ahlul Bayt, (rahimahullaah) said: **"I have not seen a people who give greater testimony in falsehood than the Raafidah."** [91]

Imam Sa'di (rahimahullaah) said: **"He who deceives the Muslims in their Religious and Worldly Affairs is not from them.** Amongst the benefits of Naseehah (sincere advice) is safety from deceit. Indeed, he who deceives the Muslims in their religious and worldly affairs is not from them. Deceit is from the most repugnant of ugly traits as it relates to (fulfilling) the rights of a relative and the non-relative, the (rights) of the one in opposition (to you) and the one in agreement. The Great Qur'an calls to this quality [Naseehah (sincere advice)], which is from the best of qualities. It (naseehah-sincere advice) is that which the Religion of Islaam is founded, and upon which its structure is made to stand firm, and through which its superiority over everything else is manifested. Indeed, giving sincere advice to every individual is commended by the sharee'ah, the sound intellect and the natural disposition.

And that which is in opposition to it is repulsive [and opposes] the sharee'ah, the intellect and the natural disposition." (*Fathul Raheemil Malikil Allaam Fee Ilmil Aqaa-id Wat-tawheed, Wal Akhlaaq, Wal Ahkaam*, Pg. 98, via SalafiCentre.com website)

Again, this lying of theirs shows that they know they are upon falsehood and in

opposition to the truth. All of this is done as a plot against Islaam and the Muslims, in imitation of their evil founder. As Nooh ('alayhi salaam) said about those who disobeyed him and plotted against him: **And they have plotted a mighty plot.** (Nooh, ayah 22) Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**18-** Clear imitation and support of the Jews, from having bad manners with Allaah, worshipping other than Allaah, denying Muhammad's Prophethood, denial of the Qur'an, fabrications, slandering a chaste believer (the Jews slandered Maryam, and the Raafidah slander 'A'ishah), declaring "haram" what Allaah declared "halal", and declaring "halal" what Allaah declared "haram," their failure to act upon their knowledge, and declaring the people's wealth lawful, and right down to their refusal to pray with socks (or shoes) on, and their hatred of Ta'min (the saying of "Ameen"), and praying with their hands down, and their swaying during the salat, and their moving a bit away from the Qiblah, and letting their clothes hang down to the ground in the salat, and denying a woman's 'iddah, distorting the salaam to say *as-saamu 'alaykum* (death be upon you) instead of **as-salaamu 'alaykum** (may peace and security be upon you), and their prostrating upon the tops of their head after swaying, their delaying the Maghrib salat up until the stars become visible, delaying the breaking of their fast, praying three times a day instead of five (by joining Dhuhur with 'Asr, and Maghrib with 'Ishah consistently), their refusal to work on Saturdays, and even right down to their refusal to eat catfish.

And this is not surprising considering their founder 'Abdullaah ibn Saba` was a Jew who actually appeared in the time of 'Uthman, and instigated a revolution against 'Uthman, claiming it belonged to 'Ali. Eventually, Ibn Saba` deified 'Ali, such that 'Ali ordered that ibn Saba` and his followers be killed. Ibn Saba` escaped and fled.

While teaching **The Introduction of Ibn Abee Dawoud's al Haa'iyah** by Shaykh Saalih al Fawzaan, student of knowledge Abu Khadeejah relayed that Ibn Saba` entered Islaam to destroy it from within. Ibn Saba` tried to cause upheaval between the sahaabah, and even forged letters in the name of the sahaaba and spread these letters, writing, *"I am (so and so) among the sahaabah of the Messenger of Allaah (salallaahu 'alayhi wa sallam), and I am displeased with 'Uthman and displeased with those whom he has appointed."* All of this with the intent to cause rift between the sahaabah, with the



intent of attacking the 'aqeedah of Islaam (Ahlus-Sunnah wal Jama'ah). Followers of Ibn Saba` killed Talha and Zubair, two of the Ten Promised Jannah (radiallaahu 'anhum). (Including the assassination of 'Uthman, Ibn Saba` was responsible for the killings of at least three of the Ten Promised Jannah.) And then after 'Ali (radiallaahu 'anhu) became the calipha, Ibn Saba` returned and tried to cause fitnah again - this time - between 'Ali and 'Aa'ishah (radiallaahu 'anha). [**Aoodhubillaah!**] [92]

In addition to denying the Tawheed of Allaah, and much of what Allaah revealed, Ibn Saba` also claimed Prophethood for himself. Aoodhubillaah! (May Allaah give Ibn Saba` what he deserves!) [93]

Allaah said (what means): **O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allaah aught but the truth...** (An-Nisa`, ayah 171)

**Say (O Muhammad): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."** (Al-Ma'idah, ayah 77)

The Prophet (salallaahu 'alayhi wa sallam) said: **Whoever imitates a people is one of them.**

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **"Surely, you will follow the ways of those nations who were before you, in everything as one arrow resembles another, (i.e. just like them), so much so that even if they entered a hole of a sand-lizard, you would enter it."** They said, **"O Allaah's Messenger! Do you mean to say that we will follow the Jews and the Christians?"** He replied, **"Whom else?"** (meaning, of course the Jews and the Christians)." [Al-Bukhaari and Muslim]

Shaikh Saalih al-Fawzaan (hafidhahullaah) listed benefits of the hadeeth narrated by Aboo Sa'eed al-Khudree. Here are some of them:

"The Prophet (sallallaahu 'alaihi wa sallam) informed that his Ummah (nation) would not leave aside anything which the Jews and Christians do, even something slight.

- It contains a proof showing that shirk will occur in this ummah because it was found

in the previous nations before us, and there will be in this nation those who do it following these previous nations.

- Shows the occurrence of shirk in this nation, in blind imitation of those nations that came before this nation.

- Shows one of the signs of his (sallallaahu 'alaihi wa sallam) prophethood, in that he informed us of something before it actually occurred, and then that matter occurred just as he told us.

- Shows a warning against imitating the kuffaar (disbelievers).

- Shows a warning against that which the kuffaar fell into from shirk with Allaah, and matters other than this from those things which Allaah, the Most High, has forbidden."

Shaikh ul-Islaam Ibn Taymeeyah said: **"They constantly ally with the disbelievers amongst the Pagans, the Jews and Christians, and they support and aid them in fighting against the Muslims, and showing enmity towards them."** [94]

Shaikhul-Islaam Ibnul Qayyim (rahimahullaah) wrote in his book **Madarij as-Salikeen**: "...So, we have seen the Companions of the Messenger of Allaah (sallallaahu 'alaihi wa sallam). They were granted victory over the lands of the Kuffar which then became lands of Islaam, and they were granted victory over the hearts with the Qur'aan, knowledge and guidance. So, their signs show that they are the people of *as-Siraat al-Mustaqeem* (The Straight Path).

However, we have seen the opposite of this with the Raafidah in every time and place. There was never ever an enemy of the Muslims, outside of the Raafidah, except that they (the Raafidah) would help them against Islaam. How much evil of affliction and calamity did they inflict upon Islaam and its people? Did the swords of the Mushrikeen - the idol-worshippers from the military of Hulakoo (Ghengis Khan) and those who were with him from the Tartars - not wreak havoc except under the leadership of the Raafidah?

Were the Masaajid not destroyed and Musaahif (copies of the Qur'an) not burnt, the leaders of the Muslims, their scholars, their worshippers and their Khaleefah not killed

except due to the Raafidah and their foolish followers? Their support for the Mushrikeen and the Christians is well-known amongst the learned and lay people and their influence in the Deen is well-known. So which of the two groups has more right to the Siraat al-Mustaqeem, and which one of them has earned the right to anger and misguidance if you do but know?

**This is why the Salaf explained that the Siraat al-Mustaqeem and its people are Abu Bakr, 'Umar and the Companions (radiallaahu 'anhum) of Allaah's Messenger (sallallaahu 'alaiyhi wa sallam) and its tafseer is just as they said. This is because the Siraat (Path) that they were upon was their path, the exact, same path of their Prophet (sallallaahu 'alaiyhi wa sallam). They were the ones upon whom Allaah bestowed His Grace while He was angry with their enemies and He ruled that their enemies were upon misguidance..." [95]**

Shaikh ul-Islaam Ibn Taymeeyah said:"**Their cooperation with the Jews is a matter that is well known and famous.**" [96]

And the Raafidah pray with their hands on their sides (flanks, hips), resembling the Jews in this arrogant action. Abu Hurairah (radiallaahu 'anhu) narrated: **The Messenger of Allaah (salallaahu 'alayhi wa sallam) forbade keeping one's hands one's waist while praying.** [al-Bukhaaree, Muslim] Abu Hurairah also narrated: **It was forbidden to pray with the hands over one's hips.** [al-Bukhaaree; Book of Actions While Praying] About this, 'Aa'ishah (radiallaahu 'anha) said: **This is the practice of the Jews.** The commentary under these narrations, found in Bulugh al-Maraam [The Book of Prayer], reads as follows: **Placing the hands on flanks is an arrogant action, whereas humility and meekness is required in prayer...This action resembled that of the Jews, and imitating them is forbidden.**

The Rawaafid do not permit the socks to be wiped over, whereas this was the Sunnah of the Messenger of Allaah (salallaahu 'alaihi wa sallam).

The Messenger of Allaah (salallaahu 'alaihi wa sallam) said: **Be different from the Jews, for they do not pray in their sandals nor in their leather socks.** [Abu Daawood (652)] Abu Maslama narrated: I asked Anas (bin Malik): "Did the Prophet use to offer the prayers with his shoes on?" He said: **Yes.** [Bukhaaree; The Book of Dress]

Sufyaan ath-Thawree said in the **I'tiqaad** he wrote down for Shu'ayb ibn Harb: **O Shu'ayb ibn Harb, what I have written down for you will not benefit you unless you hold that wiping over the khuffs and not removing them is better in your view than washing your feet.** [Usoolil-I'tiqaad Ahlis-Sunnah of al-Laalikaa`ee, 1/52]

The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **"The best guidance is the guidance of Muhammad."** Shaikh 'Abdul-'Azeez ibn Baaz (rahimahullaah) said: **"Whoever believes that some guidance other than that of the Prophet's (sallallaahu 'alayhi wa sallam) is more complete than his guidance and that someone else's judgement is better than his judgement - such as those who prefer the judgement of the Tawaagheet (false deities/religions) over his judgement - then he is a disbeliever."**[97] In his sharh of the same book, Shaikh 'Abdul-'Azeez Ar-Raajihee explained: **"This is because there is no guidance that is better than the guidance of Allaah's Messenger, since [Allaah said]: he does not speak from his desire rather it is only revelation that has been sent down to him. [an-Najm, ayat 3-4] So whoever says that there is a guidance better than the guidance of the Messenger of Allaah (salallaahu 'alayhi wa sallam) or similar to it, such as by him practicing or seeking a way towards Allaah through the philosophical or Sabian or Sufi way, then such a person is a disbeliever, an apostate."**

Shaikh Zaid al-Madkhalee (hafidhahullaah) said: "If the pants or the garment, or the trousers, or the izar, hangs beneath the ankles, the man falls into a sin from the major sins and this is not specific to the prayer, rather it is general for all times. As it appears in the hadith: **Allaah will not look at the one (man) who drags his garment out of arrogance.** [Muslim (2085)] [98]

If a person comes with an attempt to remain neutral, saying "I don't drag my garment due to arrogance; rather it is normal or routine." Then bring him the proof with another narration, the statement of the Messenger of Allaah (salallaahu 'alayhi wa sallam): **Whatever is beneath the ankles is in the fire.** [Musnad of Imam Ahmad (9064)]

So he (salallaahu 'alayhi wa sallam) did not say, "due to arrogance," nor did he restrict this to a condition or a description. Therefore there are two punishments for the one who drags his garment, one of them being more severe than the other - and they are both severe..."

The Raafidah imitate the Jews right down to their refusal to say "Ameen," about which the Messenger of Allaah (salallaahu 'alayhi wa sallam) said about the Jews in this regard: **The Jews do not envy you over anything as much as they envy you over salutation and aameen.** [Ibn Majah; declared 'hasan' by Muqbil]

Shaikh Muqbil (rahimahullaah) said: "The opinion of these forsaken ones (i.e. the Rawaafid), is that the 'Aameen' is a *nullifier of the prayer*. We have mentioned this in ***Riyaadul Jannah Fee Ar-radd 'Alaa A'daa-is Sunnah*** and all praise be to Allaah. And it has become of them at present that they do not have the audacity to say that the 'Aameen,' and placing the right hand over the left hand are nullifiers of the prayer; for they know that the people do have understanding of the Religion, and they know truth as opposed to falsehood." [99]

**Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikoon (the disbelievers in the Oneness of Allaah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allaah chooses for His Mercy whom He wills. And Allaah is the Owner of Great Bounty.** (al-Baqarah, ayah 105)

After mentioning the above ayah (and others), Shaikh Muqbil said about this matter of envy: "If these forsaken ones (i.e. the Rawaafid) see a student who is not [from the Raafidah], they war against him, invent lies against him and belittle that which he calls to. We find this (behavior of theirs) in Yemen, and may Allaah kill them (the Raafidah). They have not been strong in defending their falsehood; their lies are exposed, (but) then they turn towards another path of lies. And had their shameless/disgraceful lies been enumerated for you, it would have (reached) volumes." [100]

Shaikh Hammad al-Ansaaree's son said about his father (rahimahullaah) said: **"And I heard him say, "The most dangerous of the people to Islaam are the Raafidah and the Jews." And my father (rahimahullaah) used to hold that the Raafidah are disbelievers, and he used to say that Imam Ahmad declared them to be disbelievers, and he wrote a chapter in his book 'As-Sunnah' proving their disbelief."** [101]

Shaikh Muqbil said: "Allaah Subhanahu wa Ta'aala said (what means): **Verily, you**

will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikoon. (al-Ma'idah, ayah 82) The enmity of the Rawaafid towards the people of Islaam is recognised by the one who has mixed with them. They hold positions by which they co-operate with the enemies of Islaam against the Muslims, as mentioned by Shaikhul Islaam Ibn Taymeeyah (rahimahullaah) in **Minhaajus Sunnah**. We have heard the Rawaafid of the (town of Sadah in Yemen) saying, '*The wahaabiyyah are more harmful to Islaam than the communists/socialists.*' And what they mean by wahaabiyyah are the callers to Allaah.

And from their (Rawaafid) resemblance to the Jews is that the Jews do not work on Saturdays. Likewise, the Rawaafid do not work on the day of 'Aashoorah, because it was the day in which Hussayn (radiallaahu 'anhu) was killed. And they engage in various forms of innovations and affairs in opposition (to Islaam). Their resemblance to the enemies of Islaam is too much to be enumerated; and all of this is due to their enmity towards the Sunnah of the Prophet (salallaahu 'alayhi wa sallam) and hostility towards its people.

[Allaah said:] **So when they turned away (from the Path of Allaah), Allaah turned their hearts away (from the Right Path).** (as-Saff, ayah 5)"

And it has already mentioned that just as the Christians went to extremes regarding 'Eisa ibnu Mariam (Jesus, son of Mary) - and the priests and monks - the Raafidah imitated the Christians in believing that their Imamshave something from the essence of Allaah (they believe they share in divinity), and that they know "everything" due to this light, (even) dispose of the affairs of the universe and (even) create, and other matters.

This is why Shaikhul-Islaam Ibn Taymeeyah (rahimahullaah) said: "Due to this, there are between them (Raafidah) and the Jews similarities in wickedness, following desires, and other than that from the manners of the Jews. And there are between them (Raafidah) and the Christians similarities in extremism, ignorance, and other than that from the manners of the Christians. They (the Raafidah) resemble the Jews from an angle, and they resemble the Christians from an angle, and the people have not ceased to describe them with that." [102]

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is**



**no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**19-** They openly admit their deception and even boast about their lying, declare it "nine/tenths of their religion," and that *"whoever does not have Tuqeeyah has no Deen."* Aoodhubillaah! So according to these misguided Raafidah, none of Allaah's Messengers ('alayhimu-salaam) had Deen. Aoodhubillaah! No faction is as known for their lying as the Raafidah. And as Ibn Katheer (rahimahullaah) mentioned in his tafseer of Sooratul Baqarah, the two greatest attributes of the hypocrits are: disbelieving in the Unseen and lying.

**Shaikh ul-Islaam Ibn Taymeeyah said:** "They free themselves from all of the Companions of Allaah's Messenger (sallallaahu 'alayhi wa sallam), except a very small number that reaches ten odd." [103]

Shaikh al-'Uthaimeen (rahimahullaah) said in his sharh of al-'Aqeedah al-Wasitiyyah: **"With their (the Raafidah's hearts), they hate and abhor the companions except those whom they chose as a means to achieve their ideas, and about whom they exaggerate, and those are Ahl al-Bayt."**

**Ibn Taymeeyah also said:** "When the origin and base of their madhhab rests upon ignorance, then they became the greatest of all the factions in ignorance and lying." [104] **The people of knowledge are agreed, by way of transmittal, reporting, and chain of narration that the Raafidah are most lying of all of the factions, and lying amongst them is an ancient matter, and for this reason the Scholars of Islaam used to know that they are distinguished with abundant lying.**[105] **They say, "Our religion is taqqiyyah (deception, concealment, fraud)!!"** And this is that one of them says with his tongue what is other than what is in his heart, and this is lying and hypocrisy. [106]

Shaikh Hamaad al-Ansaaree said: **"Whomsoever looks into the affairs of the Rawaafid and their sayings will see that they are sayings which no one would say and no one would practice but the Kuffaar, and the majority (of the people of knowledge) see that they are disbelievers."** [107]

Shaikh Hamaad al-Ansaaree (rahimahullaah) said: **"The Rawaafid, when they are**

afraid, they remain quiet concerning their innovation and they hide their hypocrisy. As for when they are unafraid, they make it [their innovation] apparent and they make public their hypocrisy and their filth." [108]

And the doubts and lies of the evil Raafidah (and all the disbelievers, such as the Jews and Christians and athiests and Hindus and Buddhists and fire worshippers and grave-worshippers) are nothing more than fabrications, speculations, intentional distorting of the truth for the purpose of following their desires, all stemming from the whispers of shaytan. Their refutable doubts are spread through a most evil chain of narration that begins with Shaytan and continues through those who are known for their falsehood. [Sadly, Ahlul-Bid'ah - from those who have deviated away from the Sunnah - share with the disbelievers in this ugly trait.]

This is why one of the salaf said that the religions are six, one from Ar-Rahmaan (Islaam), and the rest from Shaytan (Judaism, Christianity, idol-worshipping, atheism, fire-worship).

And every religion besides Islaam has in it the worshipping of the creatures, which is Shirk (polytheism).

Allaah revealed Islaam to all His Messengers and Prophets ('alayhimu-salaam): **Truly, the religion with Allaah is Islaam.** (Aali Imraan, ayah 19) Islaam is that you submit to Allaah upon Tawheed (singling out Allaah with all worship) and upon obedience to Him, and freeing oneself from Shirk (disbelief, worship of the creatures) and bid'ah (heresy) and its people. Allaah is not pleased with Christianity and Judaism, whereas Allaah is pleased with Islaam: **...This day, I have perfected your religion for you, completed My Favor upon you, and am pleased with Islaam as your religion...** (Al-Ma'idah, ayah 3)]

Thus, Allaah says: **And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.** (Aali Imraan, ayah 85)

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

20- The Raafidah reject the Ijma' (consensus) of the Sahaaba.

Shaikh Saalih al-Fawzaan (hafidhahullaah) was asked about the statement of Shaikhul-Islaam Ibn Taymeeyah (rahimahullaah): "Whoever opposes the Ijma' (consensus) has disbelieved."

Shaikh Fawzaan answered: "Na'am (Yes). Allaah has stated this. Allaah said: **And whoever contradicts and opposes the Messenger (Muhammad, (salallaahu 'alaihi wasallam)) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.** (An-Nisa, ayah 115)

So this is evidence that whoever opposes the Ijma' has **disbelieved.**" [109]

Additionally, the Messenger of Allaah (salallaahu 'alayhi wa sallam): **Allaah will not allow my Ummah (companions) to unite upon misguidance.** So when the companions all agreed upon something, then it is a *hujja* (evidence).

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

21- Rebelling against the ruler, attacking the Imams, and separating from the Jama'ah of the Muslims. 'Abdullaah ibn Saba` rallied the people against 'Uthman (radiallaahu 'anhu).

Ibn Asaakir (rahimahullaah) said: 'He ('Abdullaah bin Saba`) was originally from Yemen. He was a Jew who showed Islaam (i.e. displayed that he was a Muslim). He traveled around the Muslim lands to turn them away from obedience to their leaders, and to bring about evil between them, and he entered into Damascus for that reason.'

Saba` began cursing 'Uthman (radiallaahu 'anhu) and causing fitnah, whereas the truthful, honest person does not desire fitnah. After 'Uthman (radiallaahu 'anhu) was killed, fitnah broke out among the Muslims. Then The Battle of The Camel took place.

Ibn Taymeeyah (rahimahullaah) said: **They are the greatest of people in opposition to those in authority, and the furthest of the people from obeying them, except under compulsion.** [110]

What striving is more astray than the striving of the one who tires himself with a lengthy tiring, and indulges in much 'al-qaal wal-qeel' (i.e. hearsay), and **separates from the Jamaa'ah of the Muslims, and curses the foremost (in goodness) and the successors after them, and aids the Disbelievers and Hypocrites, and devises many types of stratagems, plots, and traverses whatever paths are possible for him to traverse, and supports himself with false testimony, and who keeps his followers attached by the rope of deception.**" [111]

The Muhaddith and Imam of Yemen Shaikh Muqbil (rahimahullaah) said: "Allaah, Subhanahu wa Ta'aala, said: **And (remember) when Moosaa (Moses) said to his people: O my people! Remember the Favor of Allaah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alameen (mankind and jinns, in the past).** (Al-Ma'idah, ayah 20)

[So Musa said:] **O my people! Enter the holy land (Palestine) which Allaah has assigned to you, and turn not back (in flight) for then you will be returned as losers.** (Al-Ma'idah, ayah 21)

**They said: O Musa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.** (Al-Ma'idah, ayah 22)

**Two men of those who feared (Allaah and) on whom Allaah had bestowed His Grace [they were Yusha' (Joshua) and Kalab (Caleb)] said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allaah if you are believers indeed."** (Al-Ma'idah, ayah 23)

**They said: "O Musa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."** (Al-Ma'idah, ayah 24)

He [Musa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fasiqun (rebellious and disobedient to Allaah)!" (Al-Ma'idah, ayah 25)

(Allaah) said: Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Faasiqoon (rebellious and disobedient to Allaah).' (Al-Ma'idah, ayah 26)

The Raafidah forsook 'Ali bin Abi Taa'lib and attacked Hassan bin 'Ali in his (time) of weakness (i.e. at a time in which he was incapable of defending himself). They forsook Hussayn bin 'Ali and Zaid bin 'Ali as is well known in the books of history." [112]

Shaikh Hammaad al-Ansaaree said: "The seventh and eighth centuries passed by and there wasn't to be found in Al-Madeenah except the Rawaafid, and likewise in Makkah. This was mentioned by Ibn Taymeeyah and Adh-Dhahabee and As-Sakhaawee, and I believe that there is not to be found an enemy against the Muslims the like of the Rawaafid and the Jews. So as for the Rawaafid then their father was 'Abdullaah bin Saba' – and he was a Jew - and Shaikh ul Islaam wrote a chapter in Minhaaj us-Sunnah clarifying the resemblance of the Rawaafid with the Jews. **Yet if there were a *Sultaan* (ruler) from amongst the Muslims who ruled over the Rawaafid and the Jews, he would not be safe from their deception/double dealing, and the Rawaafid know concerning Islaam absolutely nothing.**" [113]

Revolutions are common with the Raafidah. Mostafavi Musavi Khomeini spearheaded the Iranian revolution 33 years ago. He was a Raafidee belonging to the Ithnaa 'Asharah. Shaikh Hammaad Al-Ansaaree (rahimahullaah) used to pronounce Khomeini as **Akhoo-maynee**, literally meaning the brother of falsehood and deceit.

Allaah said (what means): **'Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

22- Shaikh Rabee' said: "From their fundamental principles is believing that *a person is*

*brought back to life after having died* and that, according to their Deen, *whoever does not believe this is a 'Kaafir.'* Al-Aloosi said in **Mukhtasir at-Tuhfa al-Ithna Ashareeyah** (pp.200-201): 'The Math-hab of Ahlus-Sunnah is that the dead do not return to the worldly life before the Day of Judgement. All of the Imaamiyyah sect and some of the other sects of the Rawaafid say that some of the dead will return. They [Raafidah] claim that the Prophet (sallallaahu 'alayhi wa sallam) and the one that he bequeathed (meaning 'Ali), the two generous ones (Hassan and Hussayn) along with their enemies – by which they mean the three Khulafaa, (and) Mu'aawiyah [114], Yazeed, Haaroon, Ibn Ziyaad and their likes – and other Imams and their people who were killed *will all be brought back to life after the Mahdi appears and they (i.e. the Prophet - sallallaahu 'alayhi wa sallam - 'Ali, and Hassan and Hussayn) will punish everyone that oppressed their Imams, and they will take revenge from them, before the arrival of the Dajjaal, then they will die awaiting resurrection on the Day of Judgement.'* May Allaah fight the Rawafidhah." [115]

Student 'Aqil Ingram relayed from Shaikh Muhammad al-Imam Al-Jamee (rahimahullaah) that: 'Abdullaah ibn Saba` innovated the statement of the *Ruy'aa* (the return after death to this dunya) that *'Ali will return after his death*, and in fact went beyond that and said *'Ali never died*, and then went beyond that and said *it is not possible that 'Ali can die because he has a portion of divinity.* [116]

Aoodhubillaah! This was done as a plot against Islaam and the Muslims. He [Abdullaah ibn Saba`] claimed to be a Muslim, but in fact he was a munaafiq (hypocrite). He claimed love for Ahl al-Bayt, yet all of Ahl al-Bayt freed themselves from the Raafidah. Ibn Saba` is the origin of all the innovated and filthy beliefs of the Raafidah today.

Shaikh Rabee' said: "From their superstitions and stories is that they have a Mahdi from the Prophet's (sallallaahu 'alayhi wa sallam) family, whom they await and that he has been in a cave for more than 1200 years who they claim is the 12th Imam. This Imam does not exist, this Mahdi has not even been created. The Mahdi that the Messenger of Allaah (sallallaahu 'alayhi wa sallam) mentioned is true, however, he is not the one that the Rawaafid (Shee'a) claim is the Mahdi. From their stories is that Musa bin Jafar (d. 183AH) - who the Rawaafid claim is one of their Imams – said to a person during his time: *'If you live, then you will meet him.'* Since then, 1249 years have passed and they still have not met him. This is proof that this was a slander and a lie against Musa [ibn Ja'far]." [117]



Allaah said (what means): **Then where are you going? Verily, this (the Qur`an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**23-** They give precedence to slogans and falsehood above the Qur`an and Sunnah, and base their religion on other than Qur`an and Sunnah.

Allaah said (what means): **O you who believe! Do not put (yourselves) forward before Allaah and His Messenger, and fear Allaah. Verily! Allaah is All-Hearing, All-Knowing.** (Al-Hujurat, ayah 1) Ibn 'Abbaas (radiallaahu 'anhummaa) explained this to mean: "Do not say anything that contradicts the Qur`an and Sunnah." [118] We are prohibited from placing our opinions above the Qur`an and Sunnah. Think about it: one's opinions, one's intellect - no matter how smart he thinks he is - is not protected from error. Man's intellect is limited by a boundary. Allaah's revelation is free from error. Allaah is free from any imperfection. And this is the meaning of SubhanAllaah - Allaah is free from any imperfection. And Allaah's Knowledge and Wisdom is complete and perfect, as are all His attributes. And this is the meaning of Al-Hamdulillaah - to Allaah alone belongs all complete and perfect attributes.

**Whose words can be truer than those of Allaah? (Of course, none).** (An-Nisa`, ayah 122)

**And who is truer in statement than Allaah?** (An-Nisa`, ayah 87)

Shaikh-ul-Islaam ibn Taymeeyah (rahimahullaah) was asked: What do the Raafidah argue by in order to affirm their religion and their school of thought?

Ibn Taymeeyah (rahimahullaah) answered: **"Overwhelmingly, the proofs of the Raafidah are merely slogans which are appropriate to their ignorance and their oppression, and many false narratives that are appropriate to their ignorance and oppression. And the fundamentals of the Religion are not affirmed by way of these slogans, except (in the view of) the one who is not counted amongst the possessors of intelligence."** [119]

Dr. Salah-as-Saleh said: "To the Muslims, knowledge of Allaah is based on revelation. To the Raafidah it is based on 'the *exercise of reasoning*.'" 'Ali ibn Abi Talib (radiallaahu 'anhu) said: **"If the religion was based on the intellect, then the bottom of the leather sock would be more deserving to be wiped than the top [in ablution.]** (Abu Daawood, authenticated by Shaikh al-Albaanee)" [120]

Shuraih al-Qaadee (d. 80 H.) said: **"Verily, the Sunnah has preceded your qiyaas (analogical reasoning), so follow and do not innovate."** [Sunan ad-Daarimee (1/66); Sharh-us-Sunnah of al-Baghawee (1/216)]

Dr. Salah-as-Saleh added: In reality, knowledge of the sharee'ah is available to anyone, including the general population. To (the Raafidah), the sharee'ah is only known to their Imams. And they have a contrary attitude or act of worship - according to their own way - (concerning ) everything from the salat to the laws of inheritance.

Allaah said: **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

24- They do not enjoin the good and forbid the evil.

'Abdullaah ibn Mas'ud (radiallaahu 'anhu) reported: The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said: **Never a Prophet had been sent before me by Allaah to his people but he had, among his people, (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practice, and practiced what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer; and beyond that there is no grain of faith.** (Muslim)

Ibn Taymeeyah (rahimahullaah) said: **"Overwhelmingly, they do not mutually forbid from the evil that they commit (amongst themselves); rather their lands are the greatest of lands with respect to (commission) of evil, such as oppression and shameful acts and other than them."** [121]

Concerning enjoining the good and forbidding the evil, Shaikh Saaleh al Fawzaan (hafidha-hullaah) said:

"O people! Fear Allaah (Ta'aala) and know that enjoining good and forbidding evil is from the greatest characteristics of the believers, and its abandonment is from the greatest characteristics of the Munaafiqoon. Allaah (Ta'aala) said:

**The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islaam has forbidden), and forbid (people) from Al-Ma'roof (i.e. Islaamic Monotheism and all that Islaam orders one to do). (At-Tawbah, ayah 67)**

And Allaah, Ta'aala, said:

**'The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'roof (i.e. Islaamic Monotheism and all that Islaam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islaam has forbidden); they perform As-Salaat (Iqaamat-as-Salaat) and give the Zakaat, and obey Allaah and His Messenger. Allaah will have His Mercy on them. Surely Allaah is All-Mighty, All-Wise'. (At-Tawbah, ayah 71)**

Enjoining good and forbidding evil is from the greatest means to obtaining victory and peace in the earth. Allaah said:

**'Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salaat [i.e. to perform the five compulsory congregational Salaat (prayers) (the males in mosques)], to pay the Zakaat and they enjoin Al-Ma'roof (i.e. Islaamic Monotheism and all that Islaam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islaam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures). (al-Hajj, ayat 40-41)**

Enjoining good and forbidding evil is from the greatest means to (obtaining) safety

and (prevention) of punishment. Allaah (Ta'aala) said about Bani Israa'eel: **'So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allaah).** (al-A'raf, ayah 165)

Allaah

said:

**'If only there had been among the generations before you, persons having wisdom, prohibiting (others) from Al-Fasaad (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them. 11:116" [122]**

Regarding those who defend the Raafidah (and people of bid'ah) or support them: Shaikhul Islaam Ibn Taymeeyah (rahimahullaah) said:

"It is obligatory to punish everyone who ascribes himself to them (the people of innovation) or one who defends them, or who reveres their books, or who **detests** that they should be **talked about**, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an **ignoramus or a hypocrite...**" [123]

Allaah said (what means): **O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell - and worst indeed is that destination.** (At-Tawbah, ayah 73)

So beware of callers like 'Adnan 'Aroor and A'idh al-Qarni, who try to prevent the warning against the Raafidah:

So this 'Adnaan 'Ar'oor (may Allaah guide him) wishes to turn the Muslims away from warning against the evil Raafidah, whose affairs of shirk, disbelief and falsehood is well known to the 'Ulema of the Salaf and the khalaf.

Allaah (subhaanah) said: **'O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allaah comes in between a person and his heart (i.e. He prevents an**

evil person to decide anything). And verily to Him you shall (all) be gathered.  
(Anfal, ayah 24)

Ismaa'eel bin 'Abdur Rahmaan (d. 127 H) said about the above ayah: **it is Islaam; it gave them life after they were dead through disbelief.** [124]

Indeed, the Raafidah are dead due to the many affairs of shirk and disbelief they have with them. Imam 'Abdul-'Azeez bin Baz (rahimahullaah) said:

"The coming together of Ahlus-Sunnah and the Raafidhah is not possible because the beliefs are different. The Belief of Ahlus-Sunnah wal-Jamaa'ah is to single out Allaah alone with worship and sincerely making worship for Allaah, The Most Perfect, The Most High, and not to call upon anyone along with Him, neither an Angel drawn close nor a Prophet sent. And it is Allaah who knows the matters of the Unseen. And from the belief of Ahlus-Sunnah is love of the Companions - may Allaah be pleased with all of them and He is pleased with them - and to believe that they are the most excellent of the creation of Allaah after the Prophets, and the best of them is Abu Bakr As-Siddeeq, then 'Umar, then 'Uthmaan, then 'Ali, may Allaah be pleased with all of them. And the Raafidah oppose this, so there is no reconciling between the two [beliefs], just as there is no reconciling between the Jews, the Christians, the idol-worshippers and Ahlus-Sunnah. So for this reason there is no coming closer between the Raafidah and between Ahlus-Sunnah due to the differing beliefs as we have clarified." [125]

Shaikh Hammad al-Ansaaree's son said about his father (rahimahullaah): "And I heard him say, 'I used to hear in the times gone by that the Ikhwaan al-Muslimeen (the Khawaarij) used to gather in Egypt in the time of King Faarooq to agree on a proclamation that ar-Rafd [the 'aqeedah of the Raafidah] is *considered to be a creed from the creeds of the Muslims*, and they should be incorporated into the organization [i.e. part of Ikhwan al-Muslimeen]." [126][127]

Shaikh al-Ansaaree also said: "**No one on this earth has authored, distributed and printed [literature] against the Salafee Da'wah like Turkey and the Rawaafid state of 'Iran. And the spread of the Salafee 'Aqeedah [the creed of the Prophet and his companions] did not slow down until the rule of the Turks and they are Naqshabandiyyah (Soofee), and they are enemies of the Salafee 'Aqeedah [the creed of the Prophet and his companions].**" [128]

Shaikh Rabee' bin Hadee al-Madkhalee (hafidhahullaah) said: **"From what fills the heart with grief is that this deviant, destructive sect [of the Raafidah] has begun to be disseminated in Algeria. Indeed we have read and heard that a large number of these people have embraced the 'Aqeedah of Rafdh. A number of them study in the Raafidi city called Qum, though there has been opposition to this from the government and from some of the scholars. However it has been weak. Where is the required concern from them for Islaam and Tawheed?!"**

**And where is the concern for the Qur'an and the Sunnah? Where is the concern for the Companions of Muhammad - sallallaahu 'alayhi wa sallam?! O you Algerians – government and the people – indeed your remaining silent on the spread of this movement and its sect will – and I swear by Allaah – have disastrous results in relation to your Deen, your worldly matters, your politics and your Hereafter when you meet your Lord because you remained silent about the greatest of evils and the greatest of dangers upon your Deen and your worldly matters.**

**I ask Allaah to awaken the senses of the Muslims and their intellects in order to face this destructive danger. An imperative aspect of what they are facing is keeping away from their websites, which promote and spread evil and major deviancy. A clarification of some of the Principles of the Raafida ('Shee'a')." [129]**

Shaikul-Islaam Ibn Taymeeyah (rahimahullaah) said: about the Raafidah: **"...They are more deserving of being killed than the Khawaarij."** [130]

Allaah said (what means): **'Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns). (At-Takwir, ayat 26-27)**

**25- The false principle "the ends justifies the means" leads them to lying, killing, deception in order to obtain what they want. This principle is not from Islaam. Both the means and the end must be praiseworthy.**



As the Messenger of Allaah (salallaahu 'alayhi wa sallam) said in his khutbat al-hajjah (sermon of need): **"The best guidance is the guidance of Muhammad."**

And he (salallaahu 'alayhi wa sallam) also said: **"By Him in whose hand is my soul, I have not left anything which brings you closer to Paradise and distances you from the Fire except that I have commanded you with it. And have I left anything which brings you closer to the Fire and distances you from Paradise except that I have prohibited you from it."** [Ahmad, Ibn Khuzaymah]

Shaikh Rabee' said: "O brother, it is upon you to use all that you can from the ways of the Sharee'ah in the path of Da'wa to Allaah. And we do not believe that the ends justify the means since this is from the characteristics of the people of Bid'ah who fell into - due to these characteristics - lying, twisting, circling around the subject and trickery. Just as the Imam 'Ali bin Harb al-Moosalee (rahimahullaah) said: **'Every person who follows his desire lies, and he doesn't care that he lies.'**" [131]

So if the goal is praiseworthy, then the means must be praiseworthy. And many of the righteous Imams of the past, such as Imam Ahmad in his Usool-us-Sunnah, have clarified this. The hypocrites, disbelievers and other people upon bid'ah seek dispraiseworthy means due to their dispraiseworthy goals and objectives, and/or the falsehood of the methodology they are upon.

Allaah said (what means): **'Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

**26-** Shaikh Rabee' also pointed out regarding the Raafidah: "From the important matters of their Deen is temporary marriage – which the Messenger of Allaah (sallallaahu 'alayhi wa sallam) only made a concession for when there was a need, and it was a necessity. However, this was later abrogated by Allaah on the tongue of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). From the narrators of the prohibition of temporary marriage was 'Ali (radiallaahu 'anhu) himself. The (Raafidah) made temporary marriage permissible and narrated so-called 'narrations' showing its *virtue* something which both the Sharee'ah and the intellect reject. For example, their

saying: *'Whoever gratifies his pleasure with a believing woman, then it is as though he visited the Ka'bah 70 times.'*..." [132]

Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

27- They swear/make oaths in order to deceive the listener into thinking they are telling the truth.

Allaah said (what means): **They swear by Allaah to you (Muslims) in order to please you, but it is more fitting that they should please Allaah and His Messenger (Muhammad), if they are believers. Know they not that whoever opposes and shows hostility to Allaah and His Messenger, certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.** (At-Tawbah, ayat 62-63)

Ibn al-Qayyim (rahimahullaah) said about the hypocrites: "You will find them taking oaths before commencing his words, without anyone even objecting to what he says, because he knows that the hearts of the believers do not find tranquility in what he says. Therefore, he uses the oath as a way of securing himself from any suspicions that may come his way.

It is the same way that people given to doubts and misguidance lie, making oaths in order to beguile the listener into thinking they are telling the truth. Allaah said (what means): **They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allaah. Verily, evil is what they used to do.** (Al-Munafiqun, ayah 2)

May they perish!.." [133]

28- They are extremely ignorant.

Ibn Taymeeyah was asked: We wish for you to mention some characteristics that are specifically unique to their faction [the Raafidah]?

Ibn Taymeeyah answered: "The [abundant] lying that is to be found with them, the rejection of the truth, excessive ignorance, believing in impossible things, little intellect, exaggeration in following desires, being attached to unknown affairs." [134]

Allaah, The All-Knowing, said: **They (think to) deceive Allaah and those who believe, while they only deceive themselves, and perceive (it) not!** (Al-Baqarah, ayah 9) The scholars have pointed out that this verse shows the hypocrites' ignorance of Allaah, for they try to deceive One Who cannot be deceived, One Who knows what they manifest and what they hide. [135]

**Verily, Allaah knows the unseen of the heavens and the earth. And Allaah is the All-Seer of what you do.** (Al-Hujurat, ayah 18)

**The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).** (At-Tariq, ayah 9)

**...He knows the secret and that which is yet more hidden.** (Ta-Ha, ayah 7)

**That Day shall you be brought to Judgement, not a secret of you will be hidden.** (Al-Haqqah, ayah 18)

This is why Shaikh Muhammad bin 'Abdillaah al-Imam (hafidhahullaah) said: "**Then the person who has a wicked heart will be disgraced in front of all of humanity, all of creation! Hence, the actions of the heart - that which angers Allaah and wages war against Allaah, and no one is able to be aware of that except for Allaah 'Azza wa Jal - will be present on the Day of Resurrection. That person will be disgraced.**"

**How many people in the dunya think it will be easier (more likely) to have the earth swallow him up than people becoming aware of his evil intentions, his corrupted goals. And suddenly, on the Day of Resurrection, he will be disgraced before all of creation.**" [136]

And they attribute the du'aa/statement of "*'alayhi sallam* (upon him be peace)" to al-Hassan or al-Hussayn (radiallaahu 'anhum) and others, when in fact this statement is appropriate for the Prophets (**'alayhimi salam**), and what is appropriate for a

companion is **radiallaahu 'anhu** (may Allaah be pleased with him), and what is appropriate for a tabi'ee and those who follow upon righteousness is **rahimahullaah** (may Allaah have mercy upon him). Allaah said (what means): **Then where are you going? Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alameen (mankind and jinns).** (At-Takwir, ayat 26-27)

## The Raafidah's Rejection of Islaam

So for almost every matter - if not every matter - of 'aqeedah and methodology, and many matters of worship and character that have been revealed and thus legislated and given authority by Allaah, The Judge on the Day of Judgement, the Raafidah oppose it as part of their plot to destroy Islaam and the Muslims.

This is why Shaikh Aboo Haamid al-Isfaraayeene (rahimahullaah) - after citing a number of the Raafidah's beliefs - then ruled upon them with this statement: **"And in such a condition, they are not upon anything from the religion. And there is nothing to increase upon this type of disbelief, since there is nothing left for it from the Religion."**

## Staying Clear from the Raafidah, and avoiding their doubts

Also, as a person desiring the truth and desiring Paradise and the face of Allaah, you should beware to avoid mixing with these wicked people, and stay far away from their vile speeches and books, and all their doubts - doubts that only lead to the hellfire.

## Rejecting The Doubts

And if you have been afflicted with these doubts, adhere to the Prophet's advice of desisting from the whispers, seeking refuge in Allaah from shaytan, and saying, "I believe in Allaah." And know with surety that the mere fact that these doubts oppose the truth - which you yourself have previously recognized - is a proof against these doubts, for Allaah said: **...So after the truth, what else can there be, save error? How then are you turned away?** (Yunus, ayah 32)

This is why Imam As-Sa'dee (rahimahullaah) said: "The core reason for this is that

falsehood is unveiled via many ways, the greatest of which is the sure knowledge that it contradicts the truth. [Allaah said:] **So after the truth, what else can there be, save error? How then are you turned away?** (Yunus, ayah 32)."

Imam as-Sa'dee (rahimahullaah) also mentioned the ayat of Allaah: **Surely! Therein is indeed a sign for the believers.** (Al-Hijr, ayah 77) and **And remind (by preaching the Qur'an, O Muhammad) for verily, the reminding profits the believers.** (Adh-Dhariyat, ayah 55) and then said:

"Eeman leads a person to adhere firmly to the truth and follow it at all times, both in terms of knowledge and action. Because of this, there is nothing preventing him from accepting exhortation and taking note of the Signs that lead one towards the truth, and there is nothing preventing him from acting by it. Likewise, Eeman serves to preserve the Fitrah and keep the intention sound. Whoever is like this will benefit from the signs.

Whoever does not have these qualities, then it is not strange to find him rejecting the truth and not following it. This is why Allaah, Ta'aala, tells us that it is disbelief itself that prevents the disbeliever from believing in the Messenger (salallaahu 'alayhi wa sallam) and the truth he came with. **The truth is clear and plain, His signs are obvious, yet despite this, disbelief prevents one from seeing it and following it.**" [137]

So the mere fact that these doubts (or any doubt, lie, falsehood, or fabrication) oppose the truth is a reason to reject it.

### Calling the Raafidah to Islaam

And if you were raised upon this disbelieving Raafidah 'aqeedah, but now find your heart softening to denounce it - Wa lillaah il-Hamd wa billaahi Tawfeeq - and to accept Islaam (as revealed by Allaah to His final Messenger Muhammad), then testify that there is **none deserving of worship except Allaah, and that Muhammad is His slave and Messenger.**

As the Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **Do you not know that accepting Islam destroys all sins that come before it?** [Muslim]

And if you were raised as a Muslim, but fell for the falsehood of the Raafidah, then know - may Allaah have mercy on you - that the door for 'Tawbah and Rahmah (Mercy) is expansive. Allaah forgives all sins - even Shirk - if a person makes tawbah before death.

Allaah says: **O you who believe! Turn to Allaah with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise)...** (At-Tahrim: 8)

Say: **"O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.** (Az-Zumar: 53) So Allaah (Subhanahu wa ta'aala) will forgive all the sins of those who **repent** to Him and turn back to Him, no matter what or how many his sins are.

So know - may Allaah guide you - that **tawbah** (sincere repentance, remorse, resolve to never return to the sin) is the only means of attaining Allaah's forgiveness for major shirk. Refuge in Allaah is taken from Shirk and Bid'ah.

As is well known, the opposite of something shows the excellence of that matter. A person may not appreciate safety unless he experiences fear. A person may not appreciate the truth unless he sees falsehood. A person may not appreciate Ahlus-Sunnah unless he sees Ahlul Bid'ah. And person may not appreciate Tawheed unless he sees Shirk.

Imam Ibnul-Qayyim (rahimahullaah) said: **"The Religion is aided when put to the test. So do not be amazed, for this is the way of Ar-Rahmaan (Allaah)."**

And indeed all praise is for Allaah, Who preserves His Religion - as He promised - and exposes and destroys the falsehood. Allaah said (what means): **Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us).** (Al-Anbiya, ayah 18)

**Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allaah).** (Fussilat, ayah 42)



And indeed all praise is for Allaah, Who has guided the believers and made the path to Jannah clear and in accordance with His revelations - the Qur`an and Sunnah.

## Conclusion

So, the Raafidah reject Islaam, committ kufr in all three categories of Tawheed, disbelieve in many - if not all - matters of the Islaamic 'aqeedah, deviating and distorting even beyond the boundaries of the Jews and Christians, via hypocrisy, admitted deception and lying, and a poorly veiled hatred for Islaam and the Muslims. And safety lies in clinging to the Qur`an and Sunnah upon the correct understanding that Allaah revealed - out of His infinite Mercy and Wisdom to His truthful Messenger Muhammad, whom He surrounded with trustworthy companions who transmitted the Religion and defended it from what does not belong to it - and in staying far away from the tongues and material of the Raafidah and all people of falsehood.

Allaah said (what means): **Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?** (Muhammad, ayah 14)

And Allaah, Subhanahu wa Ta'aala, said (what means): **That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allaah set forth their parables for mankind.** (Muhammad, ayah 3)



## Notes:

[1] [Via Salafitalk.net]

[2] [Via Salafitalk.net]

[3] [Ta'leeq Mukhtasar 'alaa Kitaab Lum'at il I'tiqaad p.87]

[4] [Via [Salafyink.com](http://Salafyink.com)]

[5] And, as Hassan as-Somali explained, in this is a proof that once a person newly

enters Islaam, he should begin learning the correct 'aqeedah, for he may still have some erroneous ideas, as the new Muslims said to the Messenger of Allaah (salallaahu 'alayhi wa sallam), "*Can we have a Dhat-Anwat like they have a Dhat-Anwat (which is a tree to seek blessings from)?*" The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: "Allaahu Akbar! By the One in Whose Hand is my soul, verily these are the ways of the earlier nations. You have said exactly as the Banu Israil have said to Moosa, 'Make for us a god just as their gods.' He (Musa) said: **Verily you are a people who know not (the greatness and majesty of Allaah).** (Al-A'raf, ayah 138). Certainly, you will follow the ways of those who went before you." [at-Tirmidhee, saheeh].

Of course, seeking blessings is an act of worship, and thus blessings can only be sought from Allaah, The Only One Who can grant blessings.

[6] [\[maktabah-alfawaaid.blogspot.com\]](http://maktabah-alfawaaid.blogspot.com)

[7] [From Muqbil's Book titled: *Al-Ilhaadul Khumeini Fee Ardil Haramayn*, via [SalafiTalk.net](http://SalafiTalk.net)]

[8] [Shia.Bs website]

[9] [Shia.Bs website]

[10] [Shia.Bs website]

[11] As you have read, the scholars have generally declared the Raafidah to be kufaar or hypocrites, whose foundation is Kufr. Shaikh Saalih al-Fawzaan (hafidhahullaah) said, in his sharh of Lum'atul-I'tiqadd: **"They (the scholars) pass the ruling that they (the Raafidah) are hypocrites and disbelievers."**

Student of knowledge 'Abbas Abu Yahya (hafidhahullaah) said: "There is no doubt that the Rawaafid are not Muslims, so we treat them just like we treat the Hindus, Sikhs, etc. We do not give them salams, nor reply to them sneezing, nor pray their Jana'iz. We give the general Rawaafid Da'wah, just like we would to any other Mushrik (polytheist). Giving Da'wah to them is relative to the level they are at; if they have knowledge of the falsehood they are upon, and are stubborn, then we keep away from them. And if they are common folk, then we give them Da'wah in a nice way, and bring them closer to the correct way. And Allaah knows best."

Regarding how the Raafidah are dealt with, it is important to note that although the scholars are agreed upon concerning the kufr of the Raafidah, generally, and have no doubt regarding the kufr of the Raafidah leaders, a few of the scholars - such as Shaikh Rabee' bin Hadee al-Madkhalee (hafidhahullaah) - have stated that if you find a Raafidee layman who doesn't hold any of the matters of disbelief, then he is a misguided innovator whom we do Not make takfeer upon. But as for the one who

falls into disbelief, then this person is a kaaafir with the same disbelief as the Jews and Christians, and other than them.

Shaikh Rabee' [also mentioned](#) that although we can make business dealings with the Raafidah - as we can with the Jews and Christians - we are Not to cooperate with the Raafidah in matters of the Religion, because this would constitute cooperating upon sin and transgression. Allaah said (what means): **...Cooperate upon righteousness and piety, but do not help one another in sin and transgression...** (al-Ma'idah, ayah 2)

When asked if the Raafidah are among the 72 deviant sects threatened with the hellfire, Shaikh Ibn Baaz (rahimahullaah) answered: "They are included in them. However, among them there are disbelievers, and among them are Muslims. So the Raafidah who are worshippers of other than Allaah, then they are disbelievers. And the Raafidah who prefer 'Ali over 'Uthman, or over As-Sideeq, then these people are not disbelievers, however they are innovators. However, whoever supplicates to 'Ali, or to a member of the Prophet's family (Ahl al-Bayt) and they exaggerate concerning them, then verily such people are disbelievers. Or whoever says, "*Verily, the Prophethood really should have been for 'Ali, but Jibreel was treacherous (by coming to Muhammad instead)*," then this person is a disbeliever and an apostate. We ask Allaah for safety and well-being (from this)." [In Shaikh Ibn Baaz's ***Sharh Fadl-as-Islam*** (Explanation of The Superiority of Islam)]

So some scholars say it is possible that a Raafidee is not a disbeliever, provided his deviance is limited to preferring 'Ali over Abu Bakr, 'Umar and 'Uthman; this bid'ah by itself would render the person an innovator but not a disbeliever. While other scholars - as already mentioned - say the Raafidah are a completely different religion, outside the 72 deviant sects.

May Allaah protect the Muslims from the filth and deviance of the Raafidah.

[12] [SunnahPublishing.Net website]

[13] [Fawzaan in his sharh of ***Lum'atul I'tiqaad***, via [SalafiTalk.net](http://SalafiTalk.net)]

[14] [Shia.Bs website]

[15] [From Muqbil's Book titled: ***Al-Ilhaadul Khumeini Fee Ardil Haramayn***, via [SalafiTalk.net](http://SalafiTalk.net)]

[16] [Minhaaj 3/406-407]

[17] [Kitabul A'mana wa Ra'd 'Ala ar-Raafidah (Vol. 2, pp. 22-23), via [DuSunnah.com](http://DuSunnah.com)]

[18] Dr. Saleh-as-Saleh (rahimahullaah) said, when pronouncing the word *Taqqiya*,

- "Don't say *Tuqya* because *tuqya* means piety." It is pronounced: **T-a-q-q-ee-y-a-h!**  
[[understand-islam.net](http://understand-islam.net) website]
- [19] [Student 'Aqil Ingram (hafidhahullaah) relayed this, via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]
- [20] [Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree volume 2, number 5]
- [21] [via Miraath.Net website]
- [22] [The Tube page of DaarusSunnah]
- [23] [SalafyInk.com]
- [24] [[SalafiCentre.com](http://SalafiCentre.com) website]
- [25] [[SalafiTalk.com/forum](http://SalafiTalk.com/forum) website, via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]
- [26] [[SalafiCentre.com](http://SalafiCentre.com) website]
- [27] [Troid.Ca website]
- [28] [Transmission of the fatwa of Shaikh Saalih Al-Luhaydaan (hafidhahullaah) against the Nusayriah of Syria, via SalafiCentre website. The speech can be downloaded here: <http://www.ajurry.com/vb/>]
- [29] [Troid.Ca website]
- [30] [[SalafiCentre.com](http://SalafiCentre.com) website]
- [31] [*Tayseer al-Kareem ar-Rahman fee Tafseer Klam al-Manan* 3/224, via [FollowingtheSunnah.Wordpress.com](http://FollowingtheSunnah.Wordpress.com)]
- [32] [Troid.Ca website]
- [33] [From Muqbil's Book titled: *Al-Ilhaadul Khumeini Fee Ardil Haramayn*, via [SalafiTalk.net](http://SalafiTalk.net)]
- [34] [Source: **Abridged Tafsir Ibn Kathir**]
- [35] [Source: Tape **Introductory Matters of Tawheed**]
- [36] [[maktabah-alfawaaid.blogspot.com](http://maktabah-alfawaaid.blogspot.com)]
- [37] [Minaaj as-Sunnah 3/490]
- [38] [Tape: **The Importance of Following the Sunnah in a Muslim's Life**, by Mustafa George]
- [39] [via Miraath.Net website]
- [40] [Troid.Ca website]
- [41] [via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]
- [42] [via [maktabah-alfawaaid.blogspot.com](http://maktabah-alfawaaid.blogspot.com)]
- [43] [**Bahaar Al-Anwaar** 101/257-261, transmitted from Al-Mazaar Al-Kabeer by: Muhammad Al-Mash-hadee pg. 143-144]
- [44] [*ar-Rawaafid Bayna Taqdees al-Mashaahid wa Takhreeb al-Masaajid*, via [31097.multiply.com](http://31097.multiply.com) website]
- [45] And all of these vile claims of theirs can be found in their own vile books, such as

*Kaafi* and *al-Qummi*. Their books are obligatory to destroy, due to the shirk and bid'ah therein. It is impermissible to read them, except for a well-grounded scholar who reads it to refute them. Their 'aqeedah and their books are an assault on the Islaamic Religion. It is no secret that the belief of the Raafidah (who prefer to be called 'Shee'ah') is founded upon kufr.

Shaikh Ibn Baaz said about a book that has doubts and kufr, "**...It is not permissible to sell it; rather it is obligatory to destroy it.**" [via [SalafiTalk.net](http://SalafiTalk.net)]

Shaikh Saalih al-Fawzaan was asked: What is the ruling on selling books of those who have deviated from the methodology of the people of the Sunnah from the people of innovation and desire?

Shaikh Fawzaan answered: "**It is not permissible to sell books which contain misguidance and deviance. Rather, it is obligatory to destroy them. It is obligatory to destroy books which contain deviation, misguidance and heresy, because they are from the means that corrupt the Islaamic belief and religion. ...As for the books of the athiests and heretics, it is not permissible to sell; rather, it is obligatory to destroy them...**" [via [maktabah-alfawaaaid.blogspot.com](http://maktabah-alfawaaaid.blogspot.com)]

[46] [via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]

[47] [via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]

[48] [via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]

[49] [via SunnahPublishing.Net website]

[50] [via SalafiCentre.Com website]

[51] [*Ash-Sharh wal-Ibaanah* of Ibn Battah, p. 128]

[52] [via [maktabah-alfawaaaid.blogspot.com](http://maktabah-alfawaaaid.blogspot.com)]

[53] [*Sahabatul Nabi, sallallaahu alayhi wa sallam*, pp.15-16, via [FollowingtheSunnah.Wordpress.com](http://FollowingtheSunnah.Wordpress.com)]

[54] [[sunnahpublishing.net](http://sunnahpublishing.net)]

[55] [SalafyInk.com]

[56] [via [markazmuaadh.com](http://markazmuaadh.com)]

[57] [Minhaaj us-Sunnah an-Nabawiyyah of Shaikh ul-Islaam Ibn Taymeeyah 1/20]

[58] [Minhaaj us-Sunnah an-Nabawiyyah of Shaikh ul-Islaam Ibn Taymeeyah 1/22]

[59] [Majmoo' al-Fataawa, vol. 4, page 429]

[60] [SalafyInk.com]

[61] [*Kitaabul Kifaayah fi 'ilm ar-Riwaayah*, pg. 49]

[62] [*Al-Istee'aab*, Vol. 1, pgs 1-2]

- [63] [SalafyInk.com]  
[64] [At-Tabari 1:78]  
[65] [*Al-Dhahabee, Tadhkirah Al-Huffaadh* Vol.1 p.15, via [SayingsoftheSalaf.net](http://SayingsoftheSalaf.net) website]  
[66] A benefit from Shaikh Ramzaan (hafidhahullaah) in a recent Sharh-us-Sunnah class  
[67] [Via Salafitalk.net]  
[68] [*Tuhfatul Majeeb*, pg. 209, via [salafitalk.net](http://salafitalk.net)]  
[69] [From Tafsir Ibn Kathir (Tafsir Surat al-Baqarah, ayah 57)]  
[70] [Aboo Bakr Al-Daynooree, *Al-Mujaalasah wa Jawaahir Al-'Ilm* 4:91.]  
[71] [al-Bidayah wa al-Nihaayah (7/40) of Ibn Katheer]  
[72] [Abridged version of Tafsir Ibn Katheer: Tafsir Surat at-Tawbah, ayah 123]  
[73] Shaikh al-'Uthaimeen (rahimahullaah), in his sharh of **al-'Aqeedah al-Wasitiyyah**, said that those companions who were mentioned by name as people of Jannah are: The Ten, and Thabit bin Qays, Bilal, 'Abdullaah bin Salaam, Ukashah bin Mihsan, Sa'd ibn Mu'adh, plus the Mothers of the Believers, "because they are in the level that the Messenger (salallaahu 'alayhi wa sallam) is in." (Radiallaahu 'anhum ajma'een.)  
[74] [Section of The Wives of the Prophet]  
[75] [*Qatfuth-Thamr fee Bayaani-'Aqeedati-Ahlil-Athar*, pg. 99]  
[76] The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **Upon you is my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Hold onto It. And Bite onto It with your molar teeth.** [As already mentioned, the Prophet (salallaahu 'alayhi wa sallam) said: *Tamasakoo Biha, wa 'udoo 'alayha* (Hold onto It - singular - and bite onto It - singular), meaning his (salallaahu 'alayhi wa sallam) Sunnah and their Sunnah is one and the same.]

The scholars, such as Muhammad ibn 'Abdul-Wahhab al-'Aqeel (hafidhahullaah), used this hadeeth as proof that we should read the biography of the Prophet (salallaahu 'alayhi wa sallam), and Shaikh al-'Uthaimeen encouraged us to read the biographies of the rightly-guided khulafa.

- [77] [From Muqbil's Book titled: *Al-Ilhaadul Khumeini Fee Ardil Haramayn*, via [SalafiTalk.net](http://SalafiTalk.net)]  
[78] [This is a reference to a person who has been backbitten [or slandered] receiving good deeds on the Day of Judgment from the person who backbit him and didn't repent and make amends, as mentioned in the narrations from the Prophet (salallaahu 'alayhi wa sallam), such as the famous hadeeth of the *Mufliis* (The Bankrupt One). The



narration reminds us of the dire consequences of backbiting others, harming others, stealing from others: your good deeds may go to them if you don't repent and make up for what you have done. It also provides assurance for those who have been backbitten and harmed: if left wronged in this life, they will be given good deeds in the hereafter as compensation, and justice will be done.]

[79] [*al-Fataawaa al-Jaliyyah* 2/112 Question No. 61, via FatwaIslam.com]

[80] [*Fatawa Islamiyah* Vol. 1 Page 78, via [FatwaIslam.com](http://FatwaIslam.com) website]

[81] [Minhaaj 1/476]

[82] [via [Mtws.Posterous.com](http://Mtws.Posterous.com)]

[83] [Minhaajus Sunnah 2/46]

[84] [via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]

[85] [Troid.Ca website]

[86] [Minhaajus-Sunnatin-Nabawiyyah (p. 38), via Troid.Ca website]

[87] [Fawaaid Min Duroos Abee 'Abdur-Rahman Muqbil bin Haadee, via [al-athariyyah.com](http://al-athariyyah.com) website]

[88] [Minhaaj 2/46]

[89] [**Awjuhush Shabaha Baynal Yahood wan Nasaaraa wa Baynash Shee'ah**, Shaikh Jamaal al-Furayhaan, pg. 9]

[90] [Source: Tape: **The Evil Consequences of Fabricated Narrations**]

[91] [Minhaaj us-Sunnah, via SPUBS.com]

[92] [via DuSunnah.com]

[93] [Shia.bs website]

[94] [Minhaaj us-Sunnah an-Nabawiyyah of Shaikh ul-Islaam Ibn Taymeeyah 3/378]

[95] [via Salafitalk.net]

[96] [Minhaaj us-Sunnah an-Nabawiyyah of Shaikh ul-Islaam Ibn Taymeeyah 1/21]

[97] [Explanation of The Nullifiers of Islaam]

[98] [via [Mtws.Posterous.com](http://Mtws.Posterous.com) Website]

[99] [via SalafiCentre.com website]

[100] [From Muqbil's Book titled: *Al-Ilhaadul Khumeini Fee Ardil Haramayn*, via [SalafiTalk.net](http://SalafiTalk.net)]

[101] [Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree volume 2, number 335]

[102] [via SunnahPublishing.net]

[103] [*Minhaaj us-Sunnah an-Nabawiyyah* of Shaikh ul-Islaam Ibn Taymeeyah 1/39]

[104] [Minhaaj us-Sunnah an-Nabawiyyah of Shaikh ul-Islaam Ibn Taymeeyah 1/57]

[105] [*Minhaaj us-Sunnah an-Nabawiyyah* of Shaikh ul-Islaam Ibn Taymeeyah 1/59]

- [106] [*Minhaaj us-Sunnah an-Nabawiyyah* of Shaikh ul-Islaam Ibn Taymeeyah 1/68]
- [107] [*Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree*, Volume 2, page 501, via FatwaIslam.com.]
- [108] [*Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree*, Volume 2, number 419]
- [109] [via [maktabah-alfawaaid.blogspot.com](http://maktabah-alfawaaid.blogspot.com)]
- [110] [*Minhaaj us-Sunnah an-Nabawiyyah* of Shaikh ul-Islaam Ibn Taymeeyah 1/111]
- [111] [*Minhaaj us-Sunnah an-Nabawiyyah* of Shaikh ul-Islaam Ibn Taymeeyah 1/121]
- [112] [From Muqbil's Book titled: *Al-Ilhaadul Khumeini Fee Ardil Haramayn*, via [SalafiTalk.net](http://SalafiTalk.net)]
- [113] [*Majmoo' fee tarjumah Hamaad Al-Ansaaree*, Volume 2, page 699, via FatwaIslam.com]
- [114] Shaikh Fawzaan (hafidhahullaah) said, in his sharh of **Luma'tul I'tiqadd** that Mu'awwiyah (radiallaahu 'anhu), who was a scribe of the Messenger of Allaah (salallaahu 'alayhi wa sallam): **"was a thorn in the throats of the misguided sects of the time, and blocked the road against them."**
- [115] [via Miraath.Net website]
- [116] [via [Mtw.Posteros.com](http://Mtw.Posteros.com) Website]
- [117] [via Miraath.Net website]
- [118] [At-Tabari 22:275]
- [119] [*Minhaaj us-Sunnah*, via SPUBS.com]
- [120] [Troid.Ca website]
- [121] [*Minhaaj us-Sunnah*, 3/376]
- [122] [*Khutbah Mimbariyyah*, Vol. 2, pp. 404-405]
- [123] [*Majmoo-ul-Fataawaa*, 2/132, via Spubs.com]
- [124] [Source: Al-Fawaa'id of Ibnul Qayyim: page: 140]
- [125] [via Salafitalk.net]
- [126] [*Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree*, Volume 2, number 111]
- [127] The Ikhwanul Muslimeen are among the Khawaarij of today. Student Hassan as-Somali said, "Don't wait for any prosperity or success at the hands of Ikhwanul Muslimoon." Hassan as-Somali relayed that when the leaders of Ikhwanul Mulsimeen go to 'Iran, they visit the graves with the Raafidah and join them in making du'aa at the graves. And pictures are taken of this. [via [maktabah-alfawaaid.blogspot.com](http://maktabah-alfawaaid.blogspot.com)]
- [128] [*Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree* volume 2, number 64]
- [129] [via Miraath.Net website]

[130] [via SunnahPublishing.Net]

[131] [via [SalafyInk.com](http://SalafyInk.com)]

[132] [via Miraath.Net website]

[133] [**Characteristics of The Hypocrites**, by Shaikhul-Islaam Ibn Qayyim al-Jawziyyah (rahimahullaah)]

[134] [***Minhaaj us-Sunnah***, via SPUBS.com]

[135] [**Characteristics of The Hypocrites**, by Shaikhul-Islaam Ibn Qayyim al-Jawziyyah (rahimahullaah)]

[136] [via Salafitalk.net, relayed by student Aboo Suhailah 'Umar Quin (hafidhahullaah)]

[137] [**The Tree of Faith**, pp. 78-80]

